CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

RUFUS A. JOHNSON, EDITOR. BOSTON, SATURDAY, JULY 4, 1840. NO. 1031.---VOL. XIX.—NO. 27.

RELIGIOUS MISCELLANY.

[From Beard's Lectures on Owenism.]

THE CORRUPTIONS OF CHRISTIANITY.

[*Concluded.*]

Paganism was a system of gross polytheism. It had deified not only the powers of nature, but the good and the bad in human character, and raised the vilest of mortals to share the throne of the universe. It is true that when, in the second century of the Christian era, it began to make itself felt in the Church of Christ, it had parted—at least as it existed in the hands of those philosophers who passed over into the Christian camp—it had parted with much of its grosser and more repulsive forms; yet it retained an influence over their minds which indisposed them to the bare simplicity of the religion of Jesus, made them fond of abstract and visionary speculations, and diverting their attention from the essence of Christianity which is eminently practical, inclined them to find or make mysteries in their newly-adopted faith. He who had from his youth up been pleasingly engaged in curious inquiries respecting the essence of the gods, their orders and functions, and who had been trained to acknowledge an Olympus, on which there sat, in nicely graduated ranks, the celestial hierarchy, from the recently deceased Emperor up to Jupiter himself, could hardly be satisfied with the unpretending simplicity of the crucified man of Nazareth. Still less, perhaps, could the unenlightened rustic, and the ambitious citizen, bring into the Church of Christ hearts cleansed from all the sensual idolatries in which they had been educated. How great soever the change which the religion of Jesus wrought, it could scarcely exterminate every relic of heathenism from the breast, especially when, in the third and fourth century, its own power began to wane, as the splendor of the character of the deeds of Christ faded from the world. The rays of that sun must be comparatively weak which men read of, rather than see and feel; and so, as time passed on, many, there is reason to think, adopted the name of Christian, while they retained in their minds and hearts much of the influence of that Paganism in which they had been educated.

Scarcely, therefore, had Jesus left the world two centuries, before the crucified man was elevated into a secondary God; and the corrupting influence of polytheism continuing to grow in the Church, he was ere long first associated, and then identified, with his own Father, in conjunction with a third partner in the godhead; which three, however, mysticism, priestcraft and credulity declared to be one, alike different and the same, equal, yet not distinct. And as the Son was made coeval with the Father, so the Mother of God was placed on the highest step of their common throne, and a Jewish matron—the wife of a carpenter—received religious homage from the civilized world. It might be thought that the force of corruption 'could no farther go.' But when once the best and strongest feelings of our nature are turned in a wrong direction, there is no fatuity of which they are not capable. Imitating the worst part of Heathenism, those who called themselves Christians proceeded to make dead men and women into demi-gods, whom they worshipped under the name of saints, and to propound to the world, and enforce on its reception, the most astounding of all absurdities, namely, that He who formeth the wind, keepeth the planet in his orbit, circumscribeth all space, and sustaineth the universe, was in some way transmuted into a wafer, and swallowed by his own creatures, and that not in one, but in ten thousand parts of this tiny globe.

If the Judaical element of corruption furnished what could not fail to wound the heart, Paganism surely gave forth enough either to confound and blind the intellect, or to call forth all its energies in active and determined hostility. And well can I imagine that an unbeliever of an ingenuous disposition, would feel that a regard at once to the Creator of the Universe and to his fellow-creatures required him to employ his utmost efforts against their united corruptions in credulity, superstion, and absurdity. And could he be justified in allowing these external clouds of the religion of Christ from concealing from his sight and his heart the light and warmth of 'the sun of righteousness,' I for one should be disposed rather to applaud than to blame his zeal. Nor can I well conceive how such a system can either merit or receive a defence, except on the erasure of the fundamental principles of human reason, and the extinction of the strongest and best charities of the human heart. It is therefore with a sacred gratification I rejoice that the religion of Jesus has begun to work itself free from these lees of Jewish and Pagan corruptions. The bright original, I have the holiest warrants for saying, will be restored; and of this we may be the more assured, because, though the costly pearl has been hidden in a mass of rubbish—has been marred and polluted, it has never been lost. The religion of Christ still exists in the world in the midst of surrrounding defilements, diminished and most lamentably curtailed of its influence, yet not essentially changed. For we may be satisfied, that the corruptions to which I have alluded could never have maintained an empire in the human breast, had they not been associated with a holy and benevolent power. And I confess, that while the unbeliever derides Christianity on account of the corruptions with which it is blended, I can find no language to expresss the admiration I feel in considering the strength of counteraction which the good principle must have exerted, to prevent these powers of evil from exciting a universal revolt in the Christian world. But age after age men have found in Christianity a supply for their most urgent wants, a source of improvement which conduced greatly to their happiness; and therefore, notwithstanding its corruptions, they have firmly held it in their embrace. In this strong sense of its worth, this vividly-felt experience, has been the conservative power of the Christian religion; and but for this, the load with which human weakness and folly have burdened it, would long ere now have sunk it as lead in the ocean. The little leaven has leavened the whole lump with a title to man's regard and reverence.

The work, therefore, of the religious reformer is not to destroy a prevalent Christianity, but to cleanse it from existing impurities; and in his righteous efforts he has the invaluable aid of the divine original, as preserved in the histories of Christ. Let us, for a brief period, turn our thoughts to that original, in order to seize, if we may, the fundamental idea of the religion of Jesus. What was his object, and what his means? I shall not dwell on any subordinate or secondary purposes, but endeavor to present the leading idea, the master thought, which animated the mind of Christ, and inspired and shaped his life. And when stript of all the casual associations of time, place and language, that idea seems to me to be this—to effect a great moral reform, which, taking its rise in individual excellence of character, should act beneficially on society, and lead on to, and eventuate in, the pure spiritual happiness of a life to come. These several effects were contemplated by Jesus as the great work he had to do, and they stood in his mind not as insulated and dissimilar results, but as parts of one connected whole, as links in the chain which bound social good with individual excellence, and the bliss of eternity with the happiness of time. In his mind there was no moral gulf between heaven and earth; nor did he teach that those would be saved hereafter, who had been sensual, unjust, or cruel here. With him, the whole of each one's being was a transition, a gentle passage from a life of sense (which, to a moral being, is rather death than life) to a life of pure and never-ending spirituality.

And here, before I proceed on this topic, I would, in order to prevent misapprehension, remark that I use the terms spirit and spirituality, to denote that state of the mind in which the intellectual and moral powers are raised to their highest pitch of refinement, and kept in harmonious and vigorous action by the presiding influence of the love of God within the breast, whether the result take place in this world, where its existence can be only partial, or in the next, where the education of each human being will be completed.

The great aim, then, of Jesus Christ was a new moral creation, with a view to the universal prevalence of the highest happiness of man. In his own language, he came that we might have life, and that we might have it exceeding abundantly. Presenting himself as the light of the world, he aimed to dissipate the moral darkness of the human mind, and thereby to bring about the dismissal from the breast of all the idolatries of sense, in order that the faculties, being quickened by the rays of truth, might come forth purified from the dross of earth, in full and well-proportioned energy. The life, then, which Jesus purposed to give, was the kindling up of all the faculties of man, and the preservation and expansion of them to their highest possible reach throughout the period of endless being. The true life of man is in the ascendancy of the higher powers of his nature, —his reason, his moral feelings, those sympathies which make him rich within in the elements of happiness, and unite him in bonds of love and holiness with his fellow-creatures and his Creator; and the advancement of that moral supremacy, the subjugation of sense, and of all the lower passions which lead on to intellectual and moral death; and the completion of this great work in the formation of the human heart, after the image of God, man's will being blended with the will of his Maker, and his life made a steady out-going of the divine influence, —such was the one great purpose and effort of the life and teachings of Christ. In other words, he came to repress and annihilate the bad in human nature, and to call forth, strengthen, and perfect the good. He was the great moral educator, differing from other educators in the exent of his aims, and the power of his instrumentality, but having, like them, for his object, the improvement of mankind.

Now it must be carefully noticed that Jesus began his work with individuals. He knew that thus only could he lay a basis for a solid and durable reform. To begin with masses and 'communities' may present a more imposing exterior, but must, in the main, end in disappointment. The social whole is made up of its several parts, in such a way that the character of the whole is but an aggregate of the character of the parts; and until you have reformed individuals, you cannot reform societies. And no influence which you may attempt to exercise on masses, can be carried into effect with certainty, and will most probably fail in the majority of cases, because it cannot be varied so as to meet the peculiar wants of each individual. Besides, all such influence must, for the most part, be of an external nature; springing from without, and operating from without, it can touch but slightly the springs of our moral life. All genuine power for human reformation must be in-born. The quickening principle may be exterior, the life itself must be within. You may effectually deal with masses, when you use men as mere machines for labor or for war; but if you would bring about a 'New Moral World,' you must, as Jesus did, begin with individuals.

And in so beginning, it was to the inner man he directed his attention. This is a marked feature in the religion of Jesus, necessitated by the nature of the effect he designed to produce, which was not a mere conformity to any outward standard, still less, as with Socialists, the developement of the animal nature, but the regeneration of the heart, the calling forth and invigoration of its elements of moral and everlasting life. The purpose which he labored to effect was, to make each individual a law to himself, by leading him to the possession of a clean heart, a right spirit, a holy will, a deep respect for the noble capacities of his nature, and the high destiny which lay before it. He could not, therefore, remain satisfied with any external proprieties, but addressed his influences at once to the understanding and the affections, assured if these were only in a healthful and vigorous condition, the life could not fail to be right, nor the highest happiness, both corporeal and mental, to be enjoyed, of which man is susceptible. That he did not disown the power of circumstances, nor fail to surround his disciples with the best influences under his command, his history places beyond a doubt; but his view of moral influence was not limited to any exterior instrumentality; he saw in the human mind itself, a power superior to all outward appliances, a power for good or for ill of overwhelming efficacy; and he therefore addressed himself at once to this mighty principle, the original of all the triumphs of humankind, whether physical or moral. Nor do I entertain a doubt, that any effort must signally fail which, disowning or undervaluing the native and independent power of the human breast, seeks the good of man by the external force of 'improved circumstances.' Some good may result—but as a remedy for our moral disorders, and especially if designed to work out the elevation of character which the religion of Jesus purposes, little else than disappointment can ensue. All effectual moral reform must be begun, carried on, and completed in the hearts of individuals.

Let it not, however, be for a moment supposed, that while Jesus aimed to benefit individuals, he forgot or neglected the mass. His aim was of the most extended character, as befitted one who came with a message of mercy from the Universal Father. Nor is it the least original feature in his character, that he formed the grand design, and took effectual measures, to make his influence co-extensive with humanity. Never did so large or so benign a conception enter a human bosom, as that which filled and moved his who taught, lived, and died for the salvation of the human race. His was the only true philanthropy, *the love of* MAN, of man as man, of man irrespectively of country, age, or time. Like all the gifts of the Common Parent, the love of Christ bore the stamp of universality. And wide as was his heart, so wide and comprehensive were the principles which he expounded. If it were not a divine truth, it would be a moral wonder, that the son of a Jewish carpenter, who had received no earthly influence from beyond the narrow limits of the bigoted land of Judæa, should have risen to the sublime idea of a universal moral regeneration, and so taught and lived as to establish principles which, in their triumph, must eventuate in universal happiness.

For a moment cast your eye on the spirit which he manifested, and one or two of the great principles which he offered to the world, in order to effect to the great idea which was the travail of his soul. He is a Jew. Does he flatter Jewish prejudices? Does he foster the antipathies of the nation? Does he encourage their fond hopes of religious supremacy? Excited and buoyed up as the Jewish people then was by the most pleasing and long-cherished visions, he might, had he chosen, have placed himself at the head of the popular enthusiasm, and probably been carried onward to a widely-extended earthly sway. He not merely does not seize the opportunity, he does not content himself with evading the current of national prejudice and pride, but he nobly sets himself to stem it. True, he paid his life a forfeit for his moral daring; but in failing to become a Jewish king, he proved the benefactor of the world. He opposed a narrow spirit of nationalism, in order to live a life and die a death of universal love.

He was the son of a peasant. Did he affect the favor of the rich and great? Was he ambitious of the adherence to his cause of the rulers of the land? On the contrary, two of the most decided features of his character were, the one, the boldness, the almost superhuman boldness with which he rebuked the scribe, pharisee, and priest, for their shameful misuse of power; the other, the extraordinary, the unparalleled devotedness of attention which he manifested to the poor, the ignorant, the outcast, and the sinful. His was emphatically a ministration of gentleness, peace, and love to the despised and neglected cottagers of Judæa. The poor have the gospel preached unto them—was his own triumphant evidence of the divinity of his mission. No! the moral influence of Jesus was thrown into the right scale. The world, he knew, would love its own. Power and wealth then, as now, needed no factitious aid. They are idols to which men are ever ready to bow the knee. Jesus loved and reverenced humanity, and, therefore, made the great stream of his influence to bear in favor of the poor. His attachment was not to the garb, nor the rank, but to the children of God, to the world within the breast of each—that world, of all worlds the most important; and his only question therefore was, where there was the greatest need, and the best prospect of doing good.

It was in entire unison with his own most tender and truly philanthropic spirit, that he taught and enforced, in many varied forms, that first great principle of his religion, that God is truly the Father of the human race. The very word is in itself a revelation—the disclosure of a whole circle of truths, and of truths which bear with a most cheering and beneficial influence on all our earthly relations, and on all the hopes and prospects which we can entertain, whether for the life that is, or that to come. If God is our Father, then is love the presiding, governing, and shaping influence of the moral universe. If the God of heaven and earth is the God and Father of our Lord Jesus Christ, then all his designs and measures must be in kind merciful, forbearing, loving and tender, like the designs and measures of his well-beloved Son. If God is our Father, then whatever clouds and darkness may rest upon his dealings, or on our own individual lot, they can be no other than the needful discipline of a Father's wisdom and benignity, and will in time roll away, and issue in the prevalence of unmingled and universal happiness. If God is our Father, then, though we his children may prove recreant to our relationship, and unfaithful to our opportunities, yet he resteth in his love, is ever ready to forgive, and waiteth to be gracious; and the idea of appeasing his wrath, or of suffering the infliction of endless pains, is only not impiety, because it is the offspring of an unwilful and pitiable human weakness. And finally, if God is our Father, then is that other grand principle of Christianity true and full of meaning, that all mankind are brethren. The paternity of God becomes the basis of the fraternity of man. I know no other ground on which the relation of human brotherhood can securely rest. The idea of a natural equality is a mere fiction, contradicted by undeniable facts. The reality of a social equality our own eyes assure us has no existence. But if it is true, as Jesus taught, that God is the equal parent of all, then all men are equal in his sight, all men are alike his children, members of his family, and possessed, in consequence, of equal spiritual rights, privileges, hopes, and destiny. Here, then, is a solid and satisfactory reason for cultivating a spirit of universal benevolence, and for doing good to all men, as we have, or can make opportunity: for being merciful, as our Father in heaven is merciful.

Another instrumental truth which our Lord employed was, as set forth by him, of singular and surpassing efficacy;—Jesus took the doctrine of a future life out of the region of mythology, and placed it in the precincts of well-established truth. He taught it not only by word, but by the fact of his own resurrection. And the word and the fact were as much unexceptionable and satisfactory evidence, as striking and efficient modes of instruction; since for the trust-worthiness of the one, we have the pledge of the character of Christ; and for the establishment of the other, the general conditions of historical credibility. Had so good a man as Jesus was, merely declared himself commissioned to assert man's immortality, we should have possessed a stable foundation for our faith; but when both his assertion and his claims are verified by fact,—by the historical fact that he himself rose from the dead,—rose as the first fruits of the whole human family, then we have the highest proof of which the subject admits, and are warranted in fostering our instinctive desire for the perpetuation of our being into full and unwavering assurance.

And so is it also a fact, that the idea of a future state of being now prevails in society not only more extensively, but in a form far more definite and operative than at any period anterior to the birth of Christ. For its native efficacy, however, we must revert to the primitive ages of the Christian Church, when entering the heart in full power, and settling there, it became the principle of a new life, and gave, in many instances, a power of endurance, and a power of self-control, such as no other page of history records.

Nor, I am persuaded, will the unbeliever himself deny, that a firm belief in a future state of conscious being must be as efficacious, as to the good man it is delightful. No other truth can exert so ennobling and purifying an influence on the heart and life. All our faculties assume a new [illegible] become holy, [illegible] of unspeakable importance, our whole destiny as interesting as it is elevated, when we regard ourselves as born and being educated for eternity.

And now tell me whether it is possible for any mere prudential—any earthly considerations whatever—to recommend benevolence as it comes enforced to him who is a true and consistent believer in Jesus Christ? It is impossible to conceive of influences—circumstances if you will—so powerful as those which faith in him brings around the human being. The will of God; the purposes of his Providence; his mercy and love to each individual; the example and authority of Christ; the great issues of eternity, as well as of time,—all conspire to make the Christian pure in heart, and compassionate, gentle, and beneficent in life. And you diminish, you all but destroy your power for good, when, by parting with the influence of the religion of Jesus, you descend to 'the beggarly elements' of mere earthly wisdom and philosophical speculations.

Christianity—as it exists—may be corrupt; aim to purify it; you may think it fails of the good you benevolently desire; apply it to the great purposes for which it was designed: men may hold it unrighteousness, or keep its light under a bushel; urge and lead them to be faithful to their trust:—but do not go about to destroy that which, of all influences, is surpassingly fitted to bless yourselves, and make you a blessing to your families and the world.

The great idea, then, of the religion of Jesus is, the education of man in such a manner, and to such results, as shall secure his highest possible happiness in all the faculties he possesses, in all the relations he bears, and in all the stages of existence through which he may have to pass.

And the means which Jesus employs for the attainment of this divine end, are his own most wise and benevolent example, and the great doctrines that God his Father, is our Father, and that all we are brethren;—that the whole world is as nothing compared with the worth and happiness of the spirit; that the love of God is our first duty and our highest pleasure; that its best fruits and only certain evidence is in our love of the brotherhood; and that as all God's measures are remedial, and not puntive, salutary and educational, not wrathful and vindictive, so the realization of his will in the heart of each is the highest style of excellence, and the attainment of perfect peace and never-ending felicity; and so also the day must come, when sin, sorrow, and suffering shall be no more, but God, in that goodness which is the essence of his nature, shall be all in all.

[From Blackwood's Magazine.]

JERUSALEM.

Vast as is the period, and singular as are the changes of European history since the Christian era, Judea still continues to be the most interesting portion of the world. Among other purposes, it may be for the purpose of fixing the general eye upon this extraordinary land, that it has been periodically visited by a more striking succession of great public calamities than perhaps any other region. With less to attract an invader than any other conspicuous land of the East, it has been constantly exposed to invasion. Its ruin by the Romans in the first century did not prevent its being assailed by almost every barbarian, who, in turn, assumed the precarious sovereignty of the neighboring Asia. After ages of obscure misery, a new terror came in the Saracen invasion, which, under Amrou, on the conquest of Damascus, rolled on Palestine. A siege of four months, which we may well conceive to have abounded in horrors, gave Jerusalem into the hands of the Kaliph Omar. On the death of Omar, who died by the usual fate of Eastern princes—the dagger—the country was left to the still heavier misgovernment of the Moslem viceroys—a race of men essentially barbarian, and commuting their crimes for their zeal in proselytism. The people, of course, were doubly tormented.

A new scourge fell upon them in the invasion of the Crusaders, at the beginning of the 12th century, followed by a long succession of bitter hostilities and public weakness. After almost a century of this wretchedness, another invasion from the Desert put Jerusalem into the hands of its old oppressor, the Saracen; and in 1187, the famous Saladin, expelling the last of the Christian sovereigns, took possession of Palestine. After another century of tumult and severe suffering, occasioned by the disputes of the Saracen princes, it was visited by a still more formidable evil in the shape of the Turks, then wholly uncivilized—a nation in all the rudeness and violence of mountaineer life, and spreading blood and fire through Western Asia. From this date (1317,) it remained under the dominion of the Ottoman, until its conquest, a few years ago, by that most extraordinary of all Mussulmans, the Pacha of Egypt—a dreary period of 500 years, under the most desolating government of the world. It is equally impossible to read the scriptural references to the future condition of Palestine, without discovering a crowd of the plainest and most powerful indications, that it shall yet exhibit a totally different aspect from that of its present state. Enthusiasm, or even the natural interest which we feel in this nation, may color the future to us too brightly; but unless language of the most solemn kind, uttered on the most solemn occasions, and by men divinely commissioned for its utterance, is wholly unmeaning, we must yet look to some powerful, unquestionable, and splendid display of Providence in favor of the people of Israel.

The remarkable determination of European politics towards Asia Minor, Syria, and Egypt, within these few years; the not less unexpected change of manners and customs, which seemed to defy all change; and the new life infused into the stagnant governments of Asia, even by their being flung into the whirl of European interests, look not unlike signs of the times. It may be no dream, to imagine in these phenomena the proofs of some memorable change in the interior of things—some preparatives for that great providential restoration of which Jerusalem will yet be the scene if not the centre; and the Israelite himself the especial agent of those high transactions, which shall make Christianity the religion of all lands, restore the dismantled beauty of the earth, and make man, what he was created to be—only 'a little lower than the angels.'

The statistics of the Jewish population are among the most singular circumstances of this most singular of all people. Under all their calamities and dispersions, they seem to have remained at nearly the same amount as in the days of David and Solomon, never much more in prosperity, never much less after ages of suffering. Nothing like this has occurred in the history of any other race; Europe in general having doubled its population within the last hundred years, and England nearly tripled hers within the last half century; the proportion of America being still more rapid, and the world crowding in a constantly increasing ratio. Yet the Jews seem to stand still in this vast and general movement. The population of Judea, in its most palmy days, probably did not exceed, if it reached, four millions. The numbers who entered Palistine from the wilderness were evidently not much more than three; and their census, according to the German statists, who are generally considered to be exact, is now nearly the same as that of the people under Moses—about three millions. They are thus distributed:

In Europe, 1,916,000, of which about 658,000 are in Poland and Russia, and 453,000 are in Austria.

In Asia, 738,000, of which 300,000 are in Asiatic Turkey.

In Africa, 504,000 of which 300,000 are in Morocco.

In America, North and South, 5,700.

If we add to these about 15,000 Samaritans, the calculation in round numbers will be about 3,180,000.

This was the report in 1825—the numbers probably remain the same. This extraordinary fixedness in the midst of universal increase, is doubtless not without a reason—if we are even to look for it among the mysterious operations which have preserved Israel a separate race through eighteen hundred years. May we not naturally conceive, that a people thus preserved without advance or retrocession; dispersed, yet combined; broken, yet firm; without a country, yet dwellers in all; every where insulted, yet every where influential; without a nation, yet united as no nation ever was before or since—has not been appointed to offer this extraordinary contradiction to the common laws of society, and even the common progress of nature, without a cause, and that cause one of final benevolence, universal good, and divine grandeur?

'Twas eve on Jerusalem!
Glorious its glow
On the vine covered plain,
On the mount's marble brow,
On the temple's broad grandeur.
Enthroned on its height
Like a golden-domed isle
In an ocean of light;
And the voice of her multitudes
Rose on the air,
From the vale deep and dim,
Like a rich evening hymn,
But whence comes that cry?—
'Tis the cry of despair!

What form stands on Zion?—
The prophet of woe!
His form worn with travel,
His locks living snow.
His hand grasps a trumpet;
The heart's blood runs chill
At its death-sounding blast:
All the thousands are still—
All fixing their gaze,
Where like one from the tomb,
The shroud seems to swim,
Round the long, spectral limb,
And the lips pour in thunder
The terrors to come!

'Thou art lovely, Jerusalem!
Lovely, yet stained;
Thou 'rt a lion's whelp, Judah,
Yet thou shalt be chained.
Thou 'rt magnificent, Zion!
Yet thou shalt be lone;
The pilgrim of sorrow
Shall see thy last stone.

'Hark, hark to the tempest—
What roar fills my ear?
'Tis the shouting of warriors,
The crash of the spear.
The eagle and wolf
On that tempest are rolled—
Twin demons of havoc,
To ravage thy fold.

'They rush through the land
As through forests the fire;
Woe, woe to the infant,
Woe, woe to the sire!
Rejoice for the warrior
Who sinks to the grave;
But weep for the living—
A ransomless slave.

'But, veiled be mine eyeballs!
The red torch is flung,
And the last dying hymn
Of the temple is sung!
The altar is vanished,
The glory is gone;
The curse is fulfilled,
The last vengeance is done!

Again all is darkness:
Year rolls upon year;
I hear but the fetter,
I see but the bier.
But the lions are coming!
They roar from their sand;
'Tis Amrou and his Saracens—
Curse of the land!

'Like the swamp-gendered hornets,
They rush on the wing
By thousands of thousands,
With death in their sting.
Like vultures, they sweep
O'er Moriah's loved hill,
And the corpse-covered valleys
By Kedron's red rill.

'Where, where sleeps the thunderbolt?
Heaven! hear the cries
Of the Ishmaelite slave
To his Prophet of lies.
Hear the howl to his demons,
His frenzy of prayer;
Mixed with Israel's lament
Of disdain and despair.

'It has come! and the throne
Of the robber has reeled;
And turbans are floating
In gore on the field.
I see the proud chiefs
Of the West in their mail;
And my soul loves the standard
They spread to the gale.

'Stay, vision of splendor!
On Jordan's rich marge
They rush to the battle,
Earth shakes with their charge.
Like lightning the blaze
From their panoply springs:
I see the gold helms
And crowned banners of kings.

'Yet evil still smites thee,
Thou daughter of tears!
No trophy is thine
In the strife of the spears.
The stately Crusader
And Saracen lord
But give thee the choice
Of the chain or the sword.

'Again all is silence!
The long grass has grown
Where the cross-bearer sleeps
In his rich sculptur'd stone;
And the land trod by prophet
And chanted by bard,
Is left to the foot
Of the wolf and the pard.

But who ride the whirlwind?
The drinkers of blood!
From the summit of Lebanon
Rushes the flood.
Tis the Turcoman ravening
For slaughter and spoil:
Oh helpless gazelle,
Thou art now in the toil.

'King of kings! on our neck
Sits the slave of a slave,
As wild as his mountains,
As cold as our grave.
All his sceptre the scourge,
All our freedom his will;
Yet thy children must linger—
Must agonize still.

'Fly swift, ye dark years!
Still the savage is there—
The tiger of nations
Is couched in his lair,
The field is a thicket,
The city a heap,
And Israel on earth
Can but wander and weep.

'King of kings! shall she die?
Hark! a trumpet afar—
It thrills through my soul,
Yet no trumpet of war.
I hear the deep trampling
Of millions of feet:
And the shouting of millions,
Yet solemn and sweet.

'Now the voices of thunders
Are rolling on high;
The pomp has begun,
The redemption is nigh.
I see thy crowned fathers,
Thy prophets of fire,
And the martyrs, whose souls
Shot to heaven from the pyre.

'Who comes in his glory,
Pavilioned in cloud?
Judah, cast off thy shame!
Israel, spring from thy shroud!
The King has avenged thee—
He comes to his own,
With earth for his empire,
But Zion his throne!'

RETIREMENT FROM THE WORLD.

Like sweet music to the ear that is worried with a succession of discords—as retirement to the mind, jaded with the tumult and distraction of life—who, that hath gone with his Lord to the desert and to the mountain, would not wish the shades of the evening, and the beams of the morning, again and again to surprise him, in the posture of devout meditation and prayer? And who, that denies the soul that repose which is as essential to its welfare as air or food to the body, can wonder that it droops and languishes, amidst the cease-

less agitation of the world? Our Lord, though he shrunk not from duty, loved retirement. It was there he sought to deepen his communion with God; he went apart, to pray. It was thither he invited his disciples: 'Come into the desert and rest awhile.' It was when, in the spirit of their Master, his little flock had closed the doors against the intrusion of the world, that he said to them, 'Peace be unto you.' Is it, then, likely, that the retirement, so precious to our Lord, and to his first and best followers, should be needless for ourselves? Child of the dust! how canst thou do without that which thy Redeemer so earnestly coveted? How canst thou hope in the ceaseless whirl and tumult of thy feverish existence to find leisure to be good? How can a life of perpetual agitation allow the lessons of truth to fasten on thy mind? Is not this sowing to the whirlwind—and canst thou expect to reap! Learn, thou busy bustler in concerns of little worth, to be quiet. 'Commune with thine own heart, and be still.' Go apart now, to set in judgment upon thine own soul, for at the great day thou shalt stand apart to be judged. 'My people,' it is said, 'shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting places;' should we not then cherish here the peaceful graces which may fit us for such a world? —*Cunningham.*

FROM MR RANTOUL'S INTRODUCTORY DISCOURSE.

If ever there was a time when it might seem peculiarly incumbent on every man about to enter on the active duties of manhood, to qualify himself to perform those duties understandingly and efficiently, and with a high and holy aim to the welfare of his fellow-creatures, that time is surely no other than the present. If ever there was a nation upon whom devolved much of duty to be discharged for the benefit of other nations, it is our own. If ever there was a people among whom it behoved every individual strenuously to exert himself for the advancement of the general improvement and for the safety of the common cause it is ourselves. For those whose lot was cast in the times of universal ignorance, for those who now groan beneath the heavy yoke of castes, oligarchies and hierarchies, but little may be imagined to stimulate them to acquisition, or to action. Why should a man open his eyes, if he must behold about him nothing but degradation and misery? Why should he study the history of his race if that history is only the record of its sufferings, and its crimes? Why should he speculate on its coming fortunes, if the prospect before him is all dark and lowering, if the future threatens but to repeat the past? But now when the world is awakening to its true interests, when a new morning has burst upon the astonished nations, hope has arisen from the grave where literature, and science, and common sense, and philosophy were buried with her for so many ages. All is not lost. Experience is no longer to be but a prophet of plagues forever boding ill. Prudence shall no longer confine herself to her single lesson, Forbear? Attempt not good, for in so doing you shall assuredly effect evil! She has abandoned her ungenerous doctrine; she walks hand in hand with philanthropy: she is not afraid to proclaim in the highways and public places that better days are in store for us. Mankind begin to know their friends, and to mark their enemies; and henceforth he who would ensure their favor must take his stand among the doers of good, and not as has been the case in the infancy and childhood of the world, among the doers of magnificent evils. But a little while and the purple garb of war shall cease to be a robe of glory and conquest will be ranked with as wars of conplunder; and the ambitious for fame will employ their talents to enroll their names among the benefactors, and not among the destroyers of their species. There is much to encourage benevolent enterprise; much to stimulate honorable ambition. Every quarter of the globe exhibits evidence of improvement, and promise of more rapid advances. The races of men hitherto inferior, whether from constitution or from circumstances, are disappearing from the face of the earth, and giving place to those possessed of higher capacities both of virtue and enjoyment. The Saxon family, carrying with them the love of freedom which is a part of their nature, the language of freedom which is their inalienable birthright, and those free institutions, which, through centuries of bloody strife, their fathers have secured and perfected, have planted their colonies wherever agriculture could find a soil to cultivate, or commerce products to barter. Under the burning line, beneath the frozen pole, among the crowded millions of Hindostan, or over the desolate wastes of New Holland, along the sultry coasts of Guinea, up the late explored current of the Niger, in the salubrious climate of South Africa, over the vast expanse of the North American continent, you find them every where, and wherever you find them, industry and enterprise, intelligence and virtue, civilization and freedom are their inseparable companions. But the great comparative increase of the white race, and the unparalleled rapidity with which the Saxon branch of that race spreads and multiplies, are not the only symptoms of a great and lasting amelioration in the condition of the human family. The great European Revolution now going on, not steadily, but with throes and spasms, cannot cease till society has assumed a form more propitious to the well-being of all its members. When governments shall be administered in the interest of the governed, then we may hope that there will be no more convulsions, since then there will be no cause to produce them; but till then oppression will beget resistance. The people never complain unless they suffer, submission to light burthens being much easier than revolt against them; but, so long as they suffer, they will, and they ought to risk even the most hazardous and costly experiments to alleviate their suffering. The cause of the people will ultimately prevail, and this result infallibly must come, because the universal diffusion of intelligence is fast carrying the moral influence into that portion of society where the physical strength has always been. Let us reflect that hitherto the interests of governments, over most of Christendom, even, have been adverse to those of the people, let us count upon the certainty of an opposite order of things, and then set limits, if we can imagine any, to the benefits which must grow out of this fundamental change. Hitherto, great minds have arisen in rival nations, and devoted the highest order of talent to counteract and to thwart each other. Hereafter, they will serve the people, and as the interests of the people are the same every where, they will assist each other in devising and effectuating measures for the common good, and the world will reap the product of their joint labors, instead of incurring the mischiefs that flow from their eternal strife. Hitherto, neighboring nations have looked upon each other as natural enemies. Hereafter, as the true principles of political economy are more and more understood, they will regard each other as natural friends, and will recognize, as fully as neighboring towns now do, that they are injured by each other's depression, and benefitted by each other's prosperity. Hitherto, the governors have looked upon the mass of the people with jealously, and have retarded their improvement, lest they should be forced to relinquish to them a share of their power. Now they must take their places in front, and lead the onward movement, or be trampled under foot in its irresistible progress. It is because knowledge is power, that the people so long as they could be kept in ignorance, were easily held in bondage: it is because knowledge is power, that everywhere as they become enlightened they become free. When they see that they are many and their masters few, that they are strong and their masters weak, that they have common interests and may act in concert as well as their masters, they shake off their chains. It needs but a single effort of volition, and their slavery is terminated at once and forever.

Knowledge is power in the individual, in the state, in the nation. Knowledge, taken in that broad and comprehensive sense in which it constitutes true wisdom, Knowledge is Virtue. If, under the guidance of virtue, the different elements of power unite harmoniously in impressing upon the government one common impulse, the whole machinery of social order will move on steadily without starts, and stops, or jars.

A self-governing people without education is an impossibility; but a self-governing people imperfectly and badly educated, may continually thwart itself, may often fail in the best purposes, and often carry out the worst. More especially will this be the case, if the power of wealth, and the power of knowledge, failing to co-operate because one or the other is placed in a false position, act in destructive contradiction to each other.

For the Register and Observer.

THE FOURTH OF JULY, 1840.

In many a place this day will men meet to worship Jehovah and to implore his blessing. Thousands of Sabbath School children will meet to sing hosannas to the Son of David, and many a prayer will rise like pure incense to the throne of Heaven.

Yet the general character of the day will be that of noisy mirth, rude revelry and drunken folly. There will be parades of the militia; men dressed in flaunting rags like monkeys at a show will be strutting behind other men beating on dried sheepskin. What an occupation for immortal beings capable of seeking a glory that will never fade away, who if they would might be clothed in the white robes of the righteousness of Christ and join in the music of the golden harps of heaven. There will be drinking, and singing and orations on Liberty; yet few of those thus boasting of freedom have been freed from the bondage of Satan, more galling than that of the Kings of Britain. By many this day will the duties of life be neglected, the thoughts of eternity be forgotten, the name of God be profaned, and his laws violated.

THE FIFTH OF JULY, 1840.

Many will pass this day in a manner unbecoming a birth in a Christian land. Many will lounge away its precious hours in idleness. Many will spend them in the service of mammon. Many a profane jest will ascend and enter the ears of Him who hath said, 'The Lord will not hold him guiltless that taketh his name in vain.'

Yet the general character of the day will be a holy stillness and a reverent awe. The father will lead his sons up to the house of God, and the mother shall not be absent with her daughters. The aged will go up to the sanctuary and receive strength, nor will the young fail there to receive counsel. The songs of Zion will be heard in their midst and the great congregation shall sound the praises of our God. The holy man will lift his voice in prayer, and all the people in their hearts will respond the deep amen. God will be in his holy temple and all the earth shall keep silence before him.

On this day shall be celebrated a greater event than the release of a nation from under the yoke of the oppressor. The redemption of the world from sin, the dying love of the bleeding Lamb of God, who offered himself a ransom for sinners, the boundless love of the Father who still makes the offers of pardon to perishing men, these are the themes which shall occupy the minds of men this day. And many will gather round the table in memory of their Lord, to eat of that food which gives eternal life. It will be a day of feasting in the mountain of the Lord; Zion will rejoice and her borders shall be extended.

The one day, and the pleasures thereof may be remembered a few weeks, the events of the other may give songs to the Angels and to the redeemed, songs of never ending joy.

T. H.

THE MORALITY OF THE BIBLE.

It were no over-bold opinion, that, if the Bible were not the word of God, and could be proved to be not the word of God, it would nevertheless be the most precious of books, and do immeasurably more for a land than the finest productions of literature and philosophy. We always recur with great delight to the testimony of a Deist, who after publicly labouring to disprove Christianity, and to bring Scripture into contempt as a forgery, was found instructing his child from the pages of the New Testament. When taxed with the flagrant inconsistency, his only reply was, that it was necessary to teach the child morality, and that no where was there to be found such morality as in the Bible. We thank the Deist for the confession. Whatever our scorn of a man who could be guilty of so foul a dishonesty, seeking to sweep from the earth a volume to which, all the while, himself recurred for the principles of education, we thank him for his testimony, that the morality of Scripture is a morality not elsewhere to be found; so that, if there were no Bible, there would be comparatively no source of instruction in duties and virtues whose neglect and decline would dislocate the happiness of human society. The Deist was right. Deny or disprove the divine origin of Scripture, and nevertheless you must keep the volume as a kind of text book of morality, if indeed you would not wish the banishment from our homes of all that is lovely and sacred, and the breaking up through the lawlessness of ungoverned passions, of the quiet and the beauty which are yet round our families.—*Rev. H. Melvill.*

For the Register and Observer.

MOUNT AUBURN.

We understand the Committee selected by the contributors for the erection of a suitable monument to the memory of the late Rev. Doctor Noah Worcester, have executed their commission by having caused to be erected and completed a very beautiful one, on the corner of Walnut and Laurel Avenues.

It is of white Italian marble, and the design, though unlike every other in this interesting and hallowed resting place, is chaste, and in full keeping with the character it is designed to commemorate.

The Plat is enclosed by an iron fence which with the memorial, is of the Gothic order, and planted with trees, shrubbery &c., and the whole has a handsome appearance.

In the opinion of the writer the Committee merit the thanks of the subscribers for the manner in which they have executed their trust; and the contributors themselves cannot fail to enjoy as they visit the spot, a sanctified pleasure, in thus honoring the memory of this venerable apostle of peace and of all the Christian virtues—whose labors for the good of his race ceased only with this life, and though now dead he yet speaketh, in the works of philanthropy he has left behind him. L.

The Inscription on one side is—

To
Noah Worcester, D. D.
Erected by his Friends,
In Commemoration of his Zeal and Labors
In the Cause of Peace;
And of the
Meekness, Benignity, and Consistency
Of his Character
As a
Christian Philanthropist and Divine:
'Speaking the Truth in Love.'

On the other side—

Noah Worcester;
Born at Hollis, N. H. Nov. 25, 1758:
Died at Brighton, Oct. 31, 1837:
Aged 79 Years.
'Blessed are the Peacemakers;
For they shall be called
The Children of God.'

NOTE.—The Committee were Judge Story, Rev. Dr Parkman, Rev. Dr H. Ware, Jr., Francis C. Gray, Esq., and Samuel Greele, Esq.

For the Register and Observer.

Mr Editor,—It is fitting that accounts of our Sunday School Anniversaries should go abroad through the medium of your paper. When well-conducted, there are few occasions which wake up a pleasanter interest or leave behind more grateful recollections. The School in Rev. Mr Miles'. Society in Lowell, has lately had its annual celebration, and having been present at its exercises I propose giving you a short account of them. The celebration was had on Sunday the 14th inst., at five o'clock in the afternoon, forming a third service in the church. A Report was read by the Superintendent, which gave a gratifying account of the state of the school and the increasing interest manifested in its welfare from year to year. It numbers the present year more scholars in its classes than it has ever done before; and so far as appears from the Report is conducted with much interest and judgment on the part of its Teachers. Following the Superintendent's Report and prayer by the Pastor, an original Hymn written for the occasion by a lady of the collected to church. The words of this Hymn I have procured and have copied them below. This was succeeded by an address to Parents, Teachers and others interested, from Rev. Mr Waterston of Boston; and I wish I could give you an adequate sketch of the interest which this address excited, of its beautiful points and illustrations, its earnest appeals and its eloquent delivery. The speaker dwelt principally on the importance of *faith* on the part of the Teacher—faith not only in what he taught, but in the child who was the recipient of his teachings—faith that there was a spirit in that child which faithful teachings *would* reach, and that there was in him a higher nature than belonged to or could be satisfied with earth. He dwelt upon the importance of the Teacher's office and the character of the qualifications which should be brought to it; and as an office worthy of the highest and best minds in the community—and impressed his subject upon the hearts of all which heard him with a variety of illustration, a warmth of feeling and a persuasiveness of manner which will make his address long remembered by them. Another Hymn followed, sung also by the members of the school, and we had then an address to the scholars from Rev. John L. Russell of Chelmsford, in which he presented to their minds many beautiful and striking points of natural history, a subject with which I believe he has been familiar from his youth upward; drawing from them many religious lessons, apt to be the more deeply impressed upon children from their connection with the curious and pleasant anecdotes which the science affords. The services, after a continuance of two hours, were brought to a close in the noble Doxology

'From all that dwell below the skies.'

We all know these, Mr Editor to be times of much religious excitement, and we cannot doubt that out of this excitement much good comes. Those influences of the spirit which lead men to serious reflection and to a holy life are exercised in various ways. Some hearts are open to them through much of anxiety and distress. Others feel that spirit gently shed upon them and moulding every affection and feeling, with no other external operation than is shown in a life of purity, uprightness and humility. It is for none of us to judge our neighbor, nor the mode nor effect upon himself of his religious forms and views. But I do not know who can look upon a scene like that of the children of a Sunday school thus brought together and listening to the instructions given them from earnest hearts and eloquent lips, and upon the parents, teachers and friends gathered around them and sympathizing and sharing in the feelings excited in them by their teachings, and all lifting their hearts together to their Father in Heaven in gratitude and prayer, without feeling a spiritual influence present strong if not irresistible, which through appointed human means, is even then operating upon all, parent, teacher, friend and child, to lead them to His throne. Every such occasion fitly improved is a revival—a revival of an interest in religion and its forms and means—a revival of our grateful disposition towards a Heavenly Parent—a revival of our sense of weakness, dependence and unworthiness—a revival of our good purposes and of our sacred feelings of obligation to that Savior through whom we seek forgiveness.

The following is the original Hymn referred to:

Come, Teachers, Friends and Parents dear,
At this sweet season of the year,
To God, our Father, let us raise
The grateful heart, the song of praise.

The bright green fields, the clear blue sky,
The little bird, the butterfly,
Each opening bud, each beauteous flower
Are tokens of God's love and power.

Grant, gracious God, that we may feel
The beauty that thy words reveal;
While on thy bounteous gifts we gaze,
Oh may our souls adore and praise.

Our Heavenly Father, we implore
That as each season brings its store,
Thy blessings rich our breasts may move
In fervent gratitude and love. * * *

CHRISTIAN REGISTER.

BOSTON, JULY 4, 1840.

Centenary Reflections on the Providential Character of Methodism. By Rev. Abel Stevens, A. M.

The author endeavors to show by the consideration of several striking circumstances, that Methodism, in its rise, character, and progress, was providential. He does not define what he wishes his readers to understand by providential. We suppose he does not doubt that all events are in a certain and impressive sense, providential. The fall of a sparrow, and the rising of a sun, the birth of an infant, and the dissolution of an empire, are providential. All agents, objects and influences, are within the sphere of His sovereignty. But there are some events so peculiar and so important—there are some characters so original and so necessary, that all reflective and devout minds agree in ascribing to their occurrence and production a more immediate and peculiar divine agency. In this rank of events, he thinks the rise of Methodism can justly claim a high place. We have no disposition to dispute the claim. Methodism was needed, the moral exigencies of the times demanded something of the kind. It awakened the decayed piety of England, arrested that tide of corruption which had descended from the court of Charles, rebuked the sneers of polite and learned scepticism, gathered within its affectionate folds her neglected, ignorant and depraved multitudes, and renewed in some degree the national spirit and character. And it was and is peculiarly adapted to the circumstances and wants of our own country. No existing denomination could have met the necessities of our growing and scattered population. It has conferred incalculable benefits upon us, and we hold in grateful veneration those disinterested and devoted men, who have carried the restraints and joys of religion to the log cabins of our frontier settlers, and have established its reign through thinly peopled regions, and along the banks of barbarous streams.

Let us then concede that Methodism, in its rise, progress and character, was providential. Can not the same claim be made by every sect? Was it not providential in its rise and character [illegible] by the condition of the times, and did it not meet and satisfy some crying wants? Was not its agency needed, and did it not infuse a healthful energy into society? We believe the candid student of religious history will come to this conclusion. He will become more and more convinced that every sect has had a divine commission. It has counteracted some growing, pernicious tendency, checked some extravagance, unfolded and urged some neglected truth, appealed to some disregarded sentiment, or thrown a protecting shield over some abused portion of our nature. It has thus done a good work, exerted a beneficent influence, and contributed to the moral welfare and improvement of the world. Each is a living stone in the temple of God and has helped to advance and confirm the kingdom of Christ. Each was for a time a spring of life and power. It has gained one or more victory for humanity. It is true, its coming has sometimes been in the clouds, and on the wings of the storm—but none the less it was the coming of the Son of Man. Different aspects of truth are best fitted for different classes of persons. My sheep, says Jesus, will hear my voice and come forth. Those, to whose condition and wants any truth is adapted, respond to the call. Through a natural sympathy and attraction, people attach themselves to that sect which can minister most effectually to their moral needs and growth. As fast as a religious system, by fair means, can be destroyed, it deserves to be. As fast as persons can be induced to enter a new communion and embrace higher views of truth, it demonstrates that they have arrived at that state in which a change is demanded. And if there is no church reared on diviner foundations, in closer communion with the heavens, open to receive and welcome them, they relapse into indifference and infidelity. As soon as a sect has finished its work, the sooner it is destroyed the better. Its longer continuance is a stone of stumbling and a rock of offence. The tree has borne all its fruit, cut it down, let it not cumber the ground. But multitudes through habit and prejudice will cling to it, after it has ceased to live. This is the case with Calvinism, and therefore we labor to remove it. It is dead. We are confident that Unitarianism will yet be acknowledged as providential in its rise and character. It has met a moral and intellectual demand of the times. It has kept thousands under religious influences who, otherwise, would have been driven beyond their sphere. It has killed, in the bud, a vast amount of infidelity, and is contributing its portion to the well-being of society, and the regeneration of the race.

We give an extract from the pamphlet relating to the state of religion in England, at and previous to the rise of Methodism. It appears there has been no decline—but a vast improvement during the last century.

"The venerable Burnet, in the preface to his Pastoral Care, speaks on this subject with a pathos truly affecting: 'I am now in my seventieth year. I cannot speak long in the world, therefore I lay hold on the present time to give free vent to those sad thoughts that lie on my mind both day and night, and are the subject of many secret mournings.' He declares, he 'cannot look on, without the deepest concern, when he sees *the imminent ruin which hangs over the Church;* and this *ruin*,' he asserts, 'threatens *the whole Reformation.*' 'The outward state of things is bleak enough, God knows; but that which heightens my fears rises chiefly from the inward state into which we are unhappily fallen!'

He describes the condition of the clergy in the following appalling words: 'Our ember-weeks are the burden and grief of my life. The much greater part of those who come to be ordained are ignorant to a degree not to be apprehended by those who are not obliged to know it. The easiest part of knowledge is that to which they are the greatest strangers: I mean, the plainest part of the Scriptures, which they say, in excuse for their ignorance, that their tutors in the universities never mention the reading of to them; so that they can give no account, or, at least, a very imperfect one, of the contents even of the gospels. Those who have read some few books, yet never seem to have read the Scriptures. Many cannot give a tolerable account even of the catechism itself, how short and plain soever.

'This does often tear my heart. The case is not much better in many who, having got into orders, come for institution, and cannot make it appear that they have read the Scriptures, or any one good book, since they were ordained; so that the small measure of knowledge upon which they got into holy orders, not being improved, is in a way to be quite lost: and then they think it a great hardship, if they are told they must know the Scriptures and the body of divinity better, before they can be trusted with the care of souls. These things pierce one's soul, and make him often cry out, 'O that I had wings like a dove, for then would I fly away and be at rest!' What are we likely to grow to? In what a case are we to deal with any adversary, atheist, papist, or dissenter; or in any sort to promote the honor of God, and carry on the great concerns of the gospel, when so gross an ignorance in the fundamentals of religion has spread itself so much among those who ought to teach others, and yet need that one teach them the first principles of the oracles of God?'

Archbishop Secker says, 'In this we cannot be mistaken, that an open and professed disregard is become, through a variety of unhappy causes, the distinguishing character of the present age.' 'Such,' he declares, 'are the dissoluteness and contempt of principle in the higher part of the world, and the profligacy, intemperance, and fearlessness of committing crimes in the lower, as must, if this torrent of impiety stop not, become absolutely fatal.' He farther asserts, that 'Christianity is ridiculed and railed at with very little reserve, and the teachers of it without any at all;' and this testimony was made but one year before that which is commemorated as the original year of Methodism. About this same time Butler published his unparalleled work on the Analogy between Natural and Revealed Religion. In the preface he gives a deplorable description of the religious world. He concurs with the preceding authorities in representing it in the very extremity of decline. 'It has come to be taken for granted that Christianity is no longer a subject of inquiry; but that it is now at length discovered to be fictitious. And accordingly it is treated as if, in the present age, this were an agreed point among all persons of discernment, and nothing remained but to set it up as a principal subject for mirth and ridicule.'

We have been the more minute on this part of our remarks, because, as a church, we have been accused of arrogance in ascribing too much importance to the influence of Methodism. When it is considered that it found the Christian world in this perilous extremity, and that the contrast which the present state of Protestant Christendom exhibits has been subsequently effected, perhaps the liability of exaggeration will not be so strongly suspected.

The rise of Methodism, under these circumstances, presents a most sublime instance of moral triumph, and of the deathless energy of those great principles which Christianity has set in operation for the regeneration of the world; and which prophecy, through many weary ages and in many dark intervals, when their radiance has seemed almost extinguished and their efficacy exhausted, has still, with unfaltering emphasis, pronounced to be unconquerable. Let good men learn not to despair, and the foes of Christianity not to hope, in the hour of her trial. The sun, when his rays are intercepted by clouds, is not annihilated, but still wheels on in his chariot of fire above the darkness and the storm, and, when they have subsided, bursts with but greater splendor on the world. The whole history of religion teaches the lesson of confidence to its friends, and of failure to its enemies. Its triumphant delivery, in its patriarchal form, in Egypt; its extraordinary and victorious struggle with classic polytheism throughout the Roman empire; its successful conflict with the stupendous superstitions of popery, when it dissipated the darkness of ten centuries; and its renovation under Wesley, when it combated and overcame polished skepticism, learned heterodoxy, and general irreligion,—all show that, however dark its occasional obscuration may be, it possesses an inherent power of self-renovation which allows no final hope to its opposers. At the very moment when Bishop Butler penned the above fearful description of the English Church, and skeptics were congratulating themselves with the thought that Christianity was expiring in its dotage, the 'holy club' at Oxford were kindling a fire which, in the words of an English reformer to his fellow-martyr at the stake, was to 'put all England in a blaze;' and which is still extending, like flame in stubble, through the length and breadth of the world. God was preparing, at this time, Wesley, Whitefield, and their coadjutors, to meet the crisis; and on the clouds of that dark period he wrote, as with their own lightning, the date of a new epoch in the history of the church. Protestant Christendom has been regenerated since that period, and nearly the whole series of benevolent institutions which are now redeeming the world sprung up from its darkness."

Good to begin well, better to end well.

The Law and Custom of Slavery in British India, in a series of letters to Thomas Fowell Buxton, Esq. By William Adam.

We had heard of slavery in India, but knew nothing of its extent and character. We had however, for some time, felt considerable curiosity about the matter and a strong desire for definite and particular information. Professor Adam's book is most opportune and just what was wanted. It supplies all and precisely that kind of information needed to satisfy enlightened and benevolent inquiry. The value of the book is much enhanced by the consideration, that it is the production of one, who long resided in the country, with the best facilities for gaining accurate knowledge, distinguished for candor and liberality of mind, and whose character is a sufficient guarantee for the fidelity of his researches, and the truth of the statements. We commend it to all, who feel interest in the subject and wish to gain any thing like an adequate conception of the vast evils, that remain to be removed from the world. The first impression of such views is depressing in the extreme. It seems that large portions of the race are irretrievably given up to misery and the powers of darkness. Misery has marked them for her own. Look at the vast, terrific masses, the accumulations of ages, at those bitter streams that are deepening and widening from generation to generation, at those black clouds spread over one half of the heavens, exhaled from human tears and sighs! We ask what can our puny efforts effect towards their dissipation? Nothing. Our wisdom, arts, science, power, nothing! We might as well think to drain the ocean by some petty machinery, or frighten the thunders by a frown. Let us enjoy what we can and forget this matter. So we reason and so we feel till we recollect that Christ has died to save the world, that his blood shed is a pledge of its redemption, that the word has gone forth from the eternal throne and will not return void, and that God's agency mingles largely in the affairs of the world, and imparts unfaltering confidence, that right, truth and good will finally triumph. The song of joy shall yet ascend from all earth's valleys, islands and mountains, and all hands shall be stretched forth unto the mild, beneficent heavens, without wrath and without doubting.

As mere reasoners, politicians, or philosophers we could have little hope. The contemplation of the unaided resources of humanity could not remove the burden of despair from the heart. It is only as Christians that we can triumph in hope. It is only he that believeth in Jesus, that can overcome this aspect and impression of the world. Christianity is the wisdom and power of God, and will yet save the world. Its mighty spiritual energies, when freed from the shackles of tradition, error, and man's devices and institutions, can do the work. It contains resources yet hardly suspected, an amount of divine, regenerating power but dimly [illegible] by the most advanced Christian. Let [illegible] then without ceasing to restore it to its simplicity, its grandeur, its profound sympathy, its touching pathos, its resistless grace, its melting love, that it may go forth reducing to its gentle and blessed sway all kindred and nations. We give an extract from the first chapter of the book.

"The *modes* in which those who are liable to slavery may become actually and legally slaves, are various. With reference to the legal modes of creating the actual state of slavery, one Hindu Legislator, followed by various authorities, has enumerated fifteen different sorts of slaves, and another has reduced them to seven. Keeping in view the former division, I shall, for the sake of brevity and perspicuity, follow the latter. None of the different sorts of slaves about to be enumerated are to be confounded with any description of servants. Hindu legislators carefully distinguish on the one hand between the service which a pupil of sacred knowledge owes to his spiritual teacher, which an apprentice in any art or trade owes to his instructor, which a hired servant owes to his master, and which a commissioned servant owes to his employer, and on the other hand the service which a slave must give to his owner. The servant, of whatever description, can be legally required to perform only work which is religiously and ceremonially pure, involving no loss or degradation of caste; the slave may be required to perform all work, whether pure or impure, however offensive or degrading.

The *first* sort of slave is one who has been made captive under a standard or in battle; not every person conquered in battle, whether he take quarter or not, but one who claims quarter on the condition of becoming a slave. Under this head also is called one who in gaming has staked his own personal freedom, declaring that if vanquished in the contest he shall become the slave of his opponent; or he may stake not his own freedom, but his property in a slave, and the winner becomes the owner of the slave so staked. The *second* sort of slave is one maintained in consideration of service; that is, one who has agreed to slavery in consideration of maintenance, whether in a season of scarcity or abundance; but in every such case consent is a requisite condition, since dominion cannot be acquired by maintenance alone. The *third* sort of slave is one born in the house, that is, one born of a female slave in the house of her master. By this rule the progeny of female slaves take the condition of their mothers. The *fourth* sort of slave is one bought for a price, sold by his father and mother, or by either of them, or by himself. Children thus sold, by either or both parents, may become slaves, although they did not consent to it at the time; and a person self-sold may either offer his services as a slave for a fixed term, or may leave the time indefinite and stipulate for a fixed remuneration, or may sell himself absolutely and without limitation or restriction. To this sort also belongs the case of a slave pledged by his master to a creditor for a loan received, to be his slave during the period of the loan, which pledge is considered ultimately to become of the nature of a sale. The principal sum being considered as the price, there is in fact the complete act of relinquishment at a subsequent time after a prior receipt of the price.

The *fifth* sort of slave is one given by his father and mother, or by either of them, or by himself, and acquired by the acceptance of such donation. He who agrees to slavery in consideration of relief from distress, is self-giving; for he gives himself on account of the favor conferred in delivering him from distress. Under this head also is included the case of a freeman, who, from attachment to the female slave of another, acquiesces in slavery for her sake; that is, the marriage of a freeman with a female slave imposes the condition of slavery on the husband; and in like manner a free woman, or one who is not a slave of the same master, becoming the bride or wife of a slave, also becomes a slave to her husband's owner. To the fourth and fifth classes belong also the case of boys bought for a price or given in donation, for the purpose of being adopted as the sons of him who has purchased or received them, but who, in consequence of some failure in the form of adoption prescribed by the law, cannot carry his original intention into effect. They have ceased to belong to those who sold or gave them away; in consequence of a failure in the form of adoption, they cannot become sons; and the law in that case directs that they shall become slaves. The *sixth* sort of slave is one inherited from ancestors, that is, a slave of the father or other ancestor passing in succession to the son or other heir. The *seventh* sort of slave is one enslaved by way of punishment, that is, one who has agreed to become a slave to acquit a fine or discharge the debt by his labor. This may be deemed to include the case of one who has been relieved from great debt, and therefore becoming a slave to the person who has satisfied the creditor. It also includes the case of a man who, after having consecrated himself to a life of religious asceticism and mendicity, forsakes that mode of life, for instance, by taking a wife and living as a householder. If a member of the sacerdotal class thus violates a sacred vow, he is to be lacerated by the feet of dogs and banished from the kingdom, but if a member of the military or commercial tribe, he is to be condemned to slavery.

It is with much satisfaction we have been informed that the Rev. Mr Pierpont delivers an oration, to-day, before the temperance societies of Philadelphia.

REV. DR THAYER.

The death of this eminent divine has been heard with sorrow and regret throughout the religious community of which he had long been viewed as a support and an ornament. By his friends and people he was loved and venerated, and highly respected by all that knew him. The urbanity of his manners and his careful consideration of the feelings of those about him, won the affection of his acquaintance and associates, while his praise as an able preacher and a faithful minister is in all the churches, with which he was connected. Through a long ministry, he gained, and sustained to the last a wide and healthful influence, maintained a character above reproach or suspicion, and preserved his reputation unblemished. In the bitterest theological oppositions and conflicts, the purity of his motives and his excellence as a man were never impeached. He was one of the oldest of our Unitarian clergy, and has consequently passed through many years of strife and hostility, times that subjected the characters of our ministers to the severest trials and scrutiny. But his charity, his kindly disposition, and his confidence in the final triumph of the truth never failed, and not a shadow could be made to rest on his fair fame, or a particle of distrust to diminish his influence. Side by side with his venerable friend Dr Bancroft he labored on, fightings without and sometime fears within, in tranquillity, in faith, in hope, to defend and spread those simple, Christian doctrines, their lives so finely illustrated, and their moral attainments so persuasively commended. They walked together in beautiful harmony and affection on earth, and in death they were not long divided. They have gone to their reward, but the light of their example will continue to shine and promote the glory of the God they served, and their benign influence to linger among those churches that rejoiced in their ministry. And they labored not in vain. In due season they reaped for they never fainted. The good seed they scattered through the region in which they were placed, has brought forth an abundant harvest. In no part of our country is pure and liberal Christianity more firmly established, or more deeply seated in the affections of the people. Bigotry ventures to speak only in the feeblest tones, and the spirit of exclusiveness makes but few demonstrations. Enlightened and generous sentiments prevail in religious matters, and produce their appropriate and happy results. We would direct the attention of those, who denounce Unitarianism as cold and inefficient, to the heart of our commonwealth for a sufficient refutation.

Dr Thayer was distinguished for wisdom, for a prudent consideration of *all* the circumstances relating to his position and duties. His moderation was known unto all men, and his counsel in religious and parish difficulties was extensively sought. He was emphatically a man of peace, and during the exciting times, which we have mentioned, Lancaster was remarkable for the preservation of its unity and tranquillity. Roots of bitterness could find little nourishment in a soil, on which descended the dews of his calm temper and peaceful spirit. He led his flock by the still streams, and the voice of striving and crying was not heard in their streets. It was his cherished wish that his numerous congregation might remain unbroken. We hope that it may not prove a vain one, and that his loved people, for whom he so long toiled, watched and prayed, may soon find a worthy successor, in whom they can unite. He died at the age of 71 and in the 47th of his ministry. With one exception, he was the oldest clergyman in the state, having the sole charge of a parish. He fell in a green old age, his natural force but little abated, and in the midst of his usefulness. In these respects a frequently expressed desire was gratified. If it should be the will of God, he desired that his life and active usefulness might end together.—The following particulars we have derived from a member of his family. The last Sunday he preached, his friends remarked that he never appeared more engaged and interesting, and he baptized and admitted several persons to his church. His people confidently anticipated that many years would elapse before the provision of a colleague, which he had requested, would be necessary.

He left home in health and cheerfulness, accompanied by his daughter. After spending several days very pleasantly at Saratoga Springs, he started for the Falls, and arrived on the 23d of last month, in the evening, at Rochester, in apparent good health. His daughter first detected symptoms of his being unwell at about ten o'clock, after he had retired to rest. After some hesitation she persuaded him to let her send for a physician. It was soon discovered that nothing effectual could be done, and feeling that his end was approaching, he called his daughter to his side and requested her to give his love to her mother and the family, to assure them that he was perfectly resigned to the will of God, and found in the religious views he had preached, sufficient consolation for the pain of departure, and support to meet the decisive hour. After this he rapidly declined, and calmly in the exercise of his reason, with little suffering, closed his earthly career at two o'clock on the morning of the 24th. Thus lived and died, a good man, and a faithful and able minister of Jesus Christ. We had personally known him a few years, and his fatherly kindness and venerable excellence had taught us to love him. We are conscious that his influence has benefitted us, and we share the grief of his friends. He died among strangers, but not strangers to the sensibilities and the tender attentions appropriate to the occasion. Every thing was done that could be done, to comfort and assist his afflicted daughter. The Rev. Mr Whitehouse of the Episcopal church, offered to open his house for a public service—but as this was thought not expedient, he read the service in private over the remains. The body was removed to Lancaster, and on Monday of this week, a funeral service was performed in his own church.

The concourse of people from that and the neighboring towns was immense. Rev. Mr Hill of Worcester, preached an impressive sermon, which, we are glad to hear, is to be published. Rev. Mr Osgood late of Sterling, read the Scriptures. The funeral prayer was offered by Rev. Mr Allen of Bolton, and the concluding prayer by Rev. Mr Lincoln of Fitchburgh. The scene was one of affecting solemnity and deep excitement. It left impressions in the highest degree salutary, and that cannot soon be removed. The fond parent and devoted pastor sleeps amid his children, and the generation he had instructed and followed to their graves.

For the Register and Observer.

The children of the Hollis Street Sunday School with their pastor, teachers and parents, made an excursion by the Worcester Railroad to Needham on Monday the 22d inst.

The spot selected, laying near the line of Needham and Weston, is the same that has been similarly used by other schools, and is admirably adapted for the purpose. Its proximity to the Railroad makes it easy of access, while its remoteness from other roads enhances the security and quietness of the visitors. A natural amphitheatre, shaded by large trees, but mostly free from underwood, served as a place of gathering; a luxuriant grove, crowning a hill, furnished ample space for rambling, secure from the sun's rays; and a group of venerable trees, in the midst of an open field adjoining, afforded support for the swings and shelter for the merry company enjoying their sports beneath. From the hill and from the roadside may be enjoyed an extended view of one of the most charming landscapes in this vicinity—a highly cultivated valley, through which the river Charles winds gracefully, and the pretty village of Newton Lower Falls standing in the midst.

Soon after arriving on the ground, the company came together and joined in singing the following hymn written for the occasion by Mr Dall, Superintendant of the school.

Break forth, break forth into music and gladness,
Our purest affections all sweetly in tune:
Away from our chorus the last note of sadness,
Drink, drink the wild freshness of summer and June.
If Jesus himself were on earth to behold us,
Oh would not the smile of his presence be given?
Yes, yes, if his own loving spirit enfold us,
He says that of such is the kingdom of heaven.

Then come, you young voices he loved in the Temple,
Descend from that sky to enrapture our lays;
Here surely's a Temple more grand than Judea's,
Here shout your hosannas and perfect your praise.
The joys of religion, how sweet and how holy,
Where all can be children—the children of God!
Oh bless us, thou soul-loving Parent of parents,
Give wings and we'll mount to the angel's abode.

Away then, away! through the courts of the Temple
Which waits for our innocent frolic and smile:
Shout, shout 'mid the sportive and low-nodding branches,
Exult with the bee and the robin, awhile.
Remember the shades and the flowers of Eden,
Where peace, love and joy, steeped in happy accord,
Robing all with the light and the fragrance of heaven,
The bountiful presence and smile of the Lord.

A short address by Mr Dall followed, after which the company separated—the children to engage in their sports, the elders to ramble or to rest beneath the trees, and very soon were heard the strains of vocal and of instrumental music issuing from the grove and merry peals of laughter echoing from hill to hill.

About an hour previous to the time of return, all were again summoned to meet as at first, and all joined in singing to the tune of Old Hundred the following hymn recently written by Rev. Mr Pierpont, at the request of some friends of the temperance cause, and designed for use in family worship.

1 This day, O God, thy blessed hand,
Hath thrown wide open all thy stores,
And filled with bounty every land,
The sea, and all its sounding shores.

2 Beast, bird, fish, insect hast thou fed,
With fish or flesh, with grass or grain;
For man, a table hast thou spread,
From field, flood, air, or roaring main.

3 But, for all things o'er earth that move,
In air or ocean soar or sink,
One thing hath thine unbounded love,
And only one, prepared to drink.

4 'Tis water! In the living spring,
It gusheth up to meet our lip;
In brooks we hear it murmuring,
From mossy rocks we see it drip.

5 It filleth Health and Beauty's cup,
And wrath and sorrow doth it drown,
As from our wells it cometh up,
As from thy clouds it cometh down.

6 For the cool water we have quaffed,
Source of all good! we owe thee much;
Our lips have touched no burning draught,
This day, nor shall they ever touch.

7 When we retire to our repose,
And Night's dark curtains round us draw,
O guard us, as thou guardest those
Who trust thy care, and keep thy law!

To this followed a short and interesting address by Mr Pierpont who took the occasion most happily to impress on his hearers a lesson of the wisdom and the goodness of God as manifested in the works of nature around, and taking the idea from the hymn just sung, to urge upon the children especially the importance of a rational and temperate enjoyment of the blessings so liberally bestowed by the bounteous Father of all. A Prayer succeeded, and by language fervant and sublime, yet intelligible even to the young, the minds of all were raised from the beautiful scene around, to the Maker of these and all things fair.

The following hymn was then sung.

Return, return, the day is spent,
'T is time to sing your peaceful close,
Ye happy, honeyed hours.

Chorus. Oh long shall memory cherish you,
And in our hearts entwine
These hours of joy, when joyous hours
To us are all *lang syne.*

No tear we shed, for no regret
Our heaving bosoms tell,
And never, never we 'll forget
Who made them thus to swell.

Chorus. Oh long shall memory, &c.

For others too our prayers shall rise
While Christ our bosom rules,
And in the Western prairie land
Bless feeble Sunday Schools.

Chorus. Go forth! go forth! in Jesus' name,
And tell both free and slave,
The unblest children of the wild,
We 'll give them all we have.

And now we ne'er again shall meet
As we have met today,
For one must bear our blessing far,
And on his errand stay.

Chorus. Go forth! go forth, &c.

Affection bids us longer stay,
And friendship says, 'Forbear,'
And love invites us to embalm
These holy joys in prayer.

Chorus. Oh long shall memory cherish you,
And in our hearts entwine
These hours of joy, when joyous hours
To us are all *lang syne.*

Shortly after which, the cars arriving, the company were soon on their return and reached the city without anything having occurred to mar the enjoyment of the day.

Judging from the testimony of all who took part in the excursion, and its apparent effects upon the children, we cannot but concur with those who think that an occasional illustration from the great volume of nature, teeming as does its every page with proofs of the existence and glorious attributes of its mighty Author, tends to impress the youthful mind with the *reality* of the lessons learned from books; and that 'elder scripture' may often be most effectively employed to comfirm and strengthen the belief derived from reflection. M.

The Treasurer of the American Unitarian Association, acknowledges the receipt of the following sums, viz.

From Watertown Auxiliary Association	$26 00
From Auxiliary Association in Rev. Mr Barrett's Society, Boston	23 00
From Mansfield Auxiliary Association	20 00
From O. C. Everett, two years subscription to General Agency, for 1828 and 1829	10 00
From Nantucket Auxiliary Association	42 00
From Hubbardston Auxiliary Association	41 00
From Concord Auxiliary Association	33 00
From Kingston Auxiliary Association	9 00
From Ladies Reading Society in Walpole, to constitute Rev. J. M. Merrick, Life Member of the American Unitarian Association	30 00
From Pepperell Auxiliary Association	10 00
From Fitchburg Auxiliary Association	16 00
From Association for Christian Benevolence in Sterling, to constitute the Rev. Warren Burton a Life Member of the A. U. A.	30 00
From Mrs Mary Young, Boston, to aid in building churches in the West	10 00
From Ladies in Rev. Mr Allen's Society in Northboro', to aid in building churches in the West	30 00
From Auxiliary Association in Northboro', in Rev. Mr Allen's Parish	20 00
From Easton Auxiliary Association	68
From the Society in West Bridgewater, for sale of Tracts	16 00
From Hallowell Auxiliary Association	17 00
From Waltham Auxiliary Association, for 1840 and 1841, by J. Bond, Jr.	54 00

BOOKS FOR THE WEST.

The General Secretary of the American Unitarian Association, acknowledges the receipt of valuable books for the West, from the following individuals. Doctor J. F. Flagg, of this city, Wm. Pomeroy Esq., of Cambridge, John Prentiss Esq., of Keene, N. H., and Mrs Jernegan, of Edgartown.

He likewise acknowledges the receipt of a bundle of pamphlets and Periodicals from an unknown hand.

OBITUARY.

For the Register and Observer.

MISS ALINDA L. W. LOTHROP.

Died in West Bridgewater, Mass., June 12th, Miss Alinda L. W. Lothrop, aged 15 years, daughter of Capt. Spencer Lothrop.

During the last illness of this estimable young lady she on certain occasions expressed a desire that her health might be restored;—and why should she not? With an intellect well cultivated, and a mind *far* above her years, she had hopes to encourage, friends to cheer, parents to counsel, and the hearts of the fraternal circle, which as yet had remained unbroken. Endeared to her by the deepest, and tenderest natural affections, still a perfect resignation marked her countenance and conversation during a protracted illness:—although 'animal life was oppressed and beaten down like a crushed butterfly waving its faint wings with the energy of suffering, but not the freedom of health;' although she perceived that her strength was fast failing, and that the florid countenance had now become pale and ashy, yet even then she could exclaim 'not my will, O God, but *thine* be done;' and thus calmly, and without a struggle she resigned her spirit to her Savior, leaving us the blessed assurance

That Christian faith affords relief,
When what we now deplore,
Transplanted from this vale of grief,
Shall bloom, to fade no more.

J. L. S.

For the Register and Observer.

MRS BATHSHEBA HAY.

In this city, on Saturday last, Mrs Bathsheba, wife of Mr Joseph Hay, aged 49.

It is not often we are called to follow to the grave one more beloved, or one more useful to the family. Of mild and gentle disposition, of humble and retiring manners, her example was pre-eminently good. The busy crowd may not miss her, but there is a small circle of friends that deeply feel and lament, that 'here they shall see her face no more.'

Death had marked her for his victim by a lingering and most painful disease, yet their was no murmuring, no complaint, her faith in God, through Jesus Christ the Lord, was her comfort and support. G. W.

INTELLIGENCE.

Anniversary of the Invention of Printing.—The 400th anniversary of the invention of Printing was celebrated in Boston on Wednesday the 24th ult. In the morning at sunrise there was a display of ensigns, flags and streamers in the vicinity of almost every printing, publishing, bookselling office, type foundry, wherever a son of Guttemburg, Faust or Shoeffer or any of the illustrious originators or improvers of the Art of Arts could be found.

To many this display was so unexpected that it was at first difficult to sympathise with those who attached so much importance to this anniversary. So unconscious of the marvellous nature of the discovery of printing does our utter and constant familiarity with the powers and effects of the press render us. It is exceedingly difficult to understand and feel the actual mental starvation of the 12th century. We can only feel and sympathize accurately with our own time and generation.

The festival was held in Faneuil Hall, and about four hundred persons, most of whom were in some way connected with the press, were present. The procession, which was formed at the State House under the direction of the Chief Marshal, Charles G. Greene, passed through several of the streets until it reached Faneuil Hall, which was decorated in an elegant manner for the occasion.

The blessing on the feast—says the Transcript—was invoked by the Rev. Mr Young, in appropriate terms of supplication, and the company sat down to the good things prepared for the body's support, which they soon dispatched for the richer food prepared for the mind. The intellectual repast was first contributed to by Mr Buckingham o the Courier, one of the oldest practical printers and conductors of the press, who was *President of the Day.*

Among the other gentlemen who addressed the assembly were Robert C. Winthrop, Mr Collector Bancroft, Mr Grattan, the British Consul, Rev. Dr Palfrey, Rev. Professor Sears, Mr Prentiss of Keene, &c. Many good sentiments were uttered and responded to.

We would gladly publish the accounts in full, did our limits permit.

We give the following passages from letters addressed to the Committee of arrangements by distinguished gentlemen who were invited as guests but whose engagements did not prevent them to be present.

From Governor Morton.

'If any discovery be worthy of commemoration, it is that of the art by which all other arts are promoted and preserved. The discovery of the art of printing, and of steam power, have produced a greater effect upon the physical, intellectual, and moral condition of the world, than any, and probably all, other discoveries. They are yet progressing towards perfection; and what the separate and combined operations of the two may yet achieve, it hath not entered into the imagination of man to conceive.'

From Judge Story.

'Of merely human events, I know not, if there be one, except perhaps the Invention of Letters, to which we ought to attribute so much Influence upon the happiness, the glory, or the destinies of mankind. The effects produced by the press in advancing Literature, Science, Philosophy, Commerce, Agriculture, and Manufactures, and indeed every department of Knowledge and Art, are so vast and so various, as to be beyond the reach of human comprehension to measure and appreciate. A free Press is destined to work still more extensive changes in the whole Fabric of Government, and the Institutions of society. If wisely and skilfully managed, the blessings, which it will confer on our whole Race, cannot be exaggerated.'

By Chief Justice Shaw.

'I cannot doubt that the occasion will be characterized by an expression of pure sentiments and lofty pleasure, and by that high intellectual enjoyment which the Genius of Printing, the mother of the Arts of polished life, has done so much to inspire amongst her ardent and devoted followers, and to cherish and diffuse throughout the world.'

New Bedford and Taunton Railroad.—The railroad is now completed. The opening was celebrated at New Bedford on Wednesday, by a gathering of gentlemen from the city, and the towns on the line of the road.

Do not put the plough into the corn if you have, as you may have for a trifle, a cultivator or horse hoe. It severs the roots which are the mouths of the plants, turns up and wastes the manure, which should be applied to this crop, and deprives the plants of more than half their pasture. *Hill your corn but slightly.*—Hilling renders it more liable to suffer from drought, and induces it to throw out a new set of roots, the old ones being in a manner useless, by being buried too deep and beyond the reach of the influence of heat and air, the indispensable agents of nutrition and vegetable growth.—*Buel's Cultivator.*

Squinting.—This disfigurement is now rendered curable by a simple operation on the muscles of eye, unattended with danger to that organ—a discovery made by Professor Dieffenbach, of Berlin, who has successfully treated a number of cases—The Medicl Gazette of the 17th April' gives a description of the same operation recently performed in this country, for the first time, with decided success, by a Dr. A. Franz an experienced oculist pupil of the above eminent Profesor, and author "A Treatise on the Eye."—*English paper.*

Census of Syracuse.—The total number of inhabitants of the town of Syracuse, N. Y. is 6,000.

Of the above population there are engaged in Agriculture, 115; in Commerce, 172; in Manufactures and Trades, 606; in Navigation of the Ocean, 8; in Navigation of the Canals, Lakes and Rivers, 30; in the Learned professions and Engineering, 101.

The population of Syracuse in 1830, was 2,565—in December, 1835, 4,203. The rate of increase, in ten years has been near 140 per cent.—in the last five years, about 50 per cent.

New Orleans.—The yellow fever has commenced its annual visit to New Orleans. So we are advised, says the N. Y. Tattler, by private letters, and the newspapers there also allude to the epidemic, in their usual quiet and guarded way.

It is said that the President of Texas has issued his proclamation, requiring all free persons of color to remove therefore, before the 1st day of January, 1812.

'The World's Convention,' at London, for the promotion of measures to suppress the slave trade, was crowded to excess, Prince Albert presiding. The doors were besieged by crowds of ladies, as early as six o'clock in the morning, although it was known they would not be opened for several hours, and the meeting continued till evening. The London papers intimate, that a part of the excitement arose from a natural curiosity to see the Queen's handsome husband.

The New York Commercial Advertiser inquires if another instance can be found, of the consort of a Queen Regnant of Great Britain presiding at a popular meeting. Certainly not. The last Queen Regnant was Anne, and in her public meetings of the people, such as characterize the present day, were unknown.—*Salem Gazette.*

Modern Jews.—Under the title here given there is an article in a late number of the New Haven Record from which we quote the following paragraphs.

In an article in the last No. of the Biblical Repository are some interesting facts concerning the present state of the Jewish religion. It is written by a learned and pious convert from Judaism, and the facts relate to the condition of the Jews, as they now exist in Palestine, and the land of their fathers.

The charge made against the nation by our Savior, 'Thus have ye made the commandment of God of none effect through your tradition,' it will be seen, has all the force it had eighteen centuries ago.

The writer proceeds to give particulars respecting the use of unleavened bread, and then proceeds to say;—

Palpable perversions prevail also, both as it respects the time and objects of other Mosaic ordinances, such as the Feast of Trumpets, Pentecost, day of Atonement, &c. Many very absurd and foolish ceremonies are mingled with them, involving a gross departure from the ancient law, and assimilating these services to the abominations of Paganism.

The writer of the article in question, remarks that there has been a very decided change for the better in the general feelings of the Jews toward Christianity. They are more ready to discuss its claims—less disposed to reproach the name of Christ. He had scarcely heard the name of Christ blasphemed in all his controversies with them. He was frequently invited to their entertainments, and conducted to a seat among their most respectable Rabbies, and had scarce ever had applied to himself the reproachful term *renegade*, which was once the common epithet bestowed on a Jew who had embraced the Christian faith.

Unfortunately the Jews of modern times have been surrounded by the worst specimens of Christianity. The Christian Governments under which they have lived have been their persecutors, and the nominal Christian sects in contact with them, have been any thing but fair examples of the sanctifying power of Christianity. Hence this stiff-necked people have been confirmed in their stubborn resistance of the gospel. But where they have come in contact with affectionate and faithful missionaries, and seen the spirit of patriarchs and prophets manifested in them, a very happy impression has been made in behalf of the true faith.

There is at this time a remarkable interest among the Jews in many different countries, in regard to an immediate location in their own Judea. Many thousands have recently gone there, and many more are on their way. In the providence of God, Judea is now the centre of vast political movements on the part of the Great European powers. The agitations of that quarter of the world, are breaking up the ancient order of things, and effecting the most important changes in the face of society. It may be, that divine providence is thus opening the way for a brighter day to the house of Israel, so long trodden down among the nations. Their actual return as a nation, and their occupancy of Palestine, is a doctrine powerfully advocated by some of the most distinguished Christian writers. They think the prophecies concerning them can be interpreted in no other way, and that they witness in the present aspect of Jewish affairs the hastening on of the fulfilment of these prophecies.

Jewish National Rights.—In a late number of the Evening Star, Mr Noah, himself a Jew, says;—

It is true that all the civilized powers of Europe have removed nearly all the disabilities under which the ancient people have, for centuries, struggled; but something more remains to be done. A great, an important act of justice remains yet to be consummated, and it can only be done by and with the consent and exertion of christendom; namely—*to restore to the Jews their rights as a nation.* If the ancient heritage of the Jews was now in possession of the Christians, not a day would be lost in calling the Jews together, and reestablishing the sovereignty of the people, as promised to them by their King and Lord of Heaven and Earth, repeatedly, in every page of scripture. It would be the pride of good Christians—men who understood the religion they professed—to be the instrument under Providence of aiding in the fulfilment of the divine promise; but a powerful people of a mixed religion, many centuries behind the age, are in possession of the Holy Land, and the great advent can only be brought about through the influence of the Christian Powers uniting in representing to the Egyptian Sovereign their anxious wishes and ardent hopes that he will consent to the restoration of the Jewish nation, under such stipulations and considerations as shall be mutually agreed upon.

Due Observances of the Lord's Day.—On the 8th of May, the annual meeting of the Society for promoting the due observances of the Lord's Day was held in Freemason's Hall, London, the Right Rev. Bishop of Chester in the chair. The Rev. Mr Ramsay read the ninth annual report. Although the Society had not accomplished all they wished, yet, in the metropolis, and especially in the smaller towns, the several remonstrances against an infringement of the Sabbath had been cheerfully acted upon by a large majority both of people in trade and mechanics. Many churches had been lately built, and were regularly attended. The report alluded to the exertions making by the bakers to be freed from Sunday labor, and by the merchants and traders of London and other cities, to prevent the opening of the Post-Office, and the transmission of letters on Sundays. It also lamented the continuation of the sale of Sunday papers, and instanced, as a proof of the successful advances of the Society, the fact of 3621 of the proprietors of the Midland railway, and 3792 of another railway company, voting against the running of trains on Sundays, as also the fact of Lord Francis Egerton having discontinued running 200 of his boats, while his lordship has built a church for the accommodation of the boatmen. The report eulogized the exertions of the late secretary, the Rev. Mr Rogers, who had attended 103 meetings, and assisted at the formation of 56 new associations. The receipts amounted to £854 11s 7d, and the outlay to £804 exclusive of a debt contracted by the society, to the amount of £491 14. On the motion of Chancellor Raikes, the report was adopted. The Right Rev. Chairman, and all other speakers, denied that the society contemplated aught but a voluntary compliance with the commandment which enjoins that the seventh day be kept holy. Thanks were voted to his Lordship, and the meeting separated.

Manumission.—Munroe Edwards, of the parish of Iberville, La., has manumitted one hundred and sixty of his slaves, valued at $70,000.

Captain Ross's Expedition.—Letters have been received from the Antarctic Expedition, dated St. Helena, the beginning of February. Lieut. Lefroy, of the Royal Artillery, who is to conduct the magnetic observatory on that island, has been landed with his instruments and assistants, and occupied Napoleon Bonaparte's house at Longwood, which has been assigned as his residence, and in the neighborhood of which his observatory is to be built. From St. Helena, Captain Ross proceeds to the Cape of Good Hope, to establish Lieutenant Eardley Wilmot, R. N. and his party in a similar observatory, where corresponding observations are to be made during the three years in which the expedition will remain in the southern hemisphere.—We understand that, by adopting proper precautions, the officers succeeded in making magnetic observations at sea with as much precision as on land, the two ships sometimes telegraphing to each other the same minute of dip. The importance of this success towards the prosecution of the objects of the voyage will be estimated, when it is considered how large a portion of the southern hemisphere is covered by the sea. Captain Ross obtained soundings in the middle of the Atlantic Ocean, far distant from any land, with a line of 2,500 fathoms, being far the greatest depth that has ever been reached by a sounding line.—*London Literary Gazette.*

MARRIAGES.

In this city, on Thursday last, by Rev. Dr. Greenwood, William Francis Oakey, Esq. of New York, to Mrs Sally W. Newton, of Boston.

In Roxbury, 24th inst by Rev. Mr Putnam Wm. H. Simmons Esq. of Boston, to Miss Josephine Matilda, daughter of Nathaniel Fellowes, Esq. of Cuba.

In Salem on Tuesday evening, by Rev. Dr Flint, Mr Gardner Barton to Miss Ann G. Donalson.

At Beverly, by Rev. Mr Thayer, Mr William Green to Miss Charlotte Wallace.

At Lynn, by Rev. Mr Sweet, Mr Burril P. Coats to Miss Elizabeth Jane P. Hill.

In New York on Thursday morning, by Rev. Mr Bellows Augustus Hemmenway, of Valparaiso, Chili to Mary eldest daughter of Thomas Tileston, of N. Y.

In Hillsboro,' Ill, 11th inst. in Rev. Mr Spillman's church, Wm. Brigham, Esq of Boston to Miss Margaret A. Brooks of Medford, Ms.

At Pepperell, 11th ult. by Rev. Mr Andrews, Amos B. Bancroft M. D. of Groton, to Miss Marietta Shipley.

DEATHS.

In Dedham, on Sunday morning last, Dr. George H. Gay, Dentist, 36.

Died in Rochester, New York, on the 23d ult. while on a journey and after an illness of but a few hours, Rev. Nathaniel Thayer, D. D. of Lancaster, Mass., aged 71; for nearly half a century settled in the christian ministry in the latter place, long known as among the eminent divines of New England, and universally loved and respected. We are informed that his remains were conveyed back on Saturday last to the spot, where he had so long resided and labored, and on Monday afternoon, after highly appropriate and interesting services at the church in which he ministered, and attended by a very numerous concourse—committed to the family tomb.

At North Bend, Ohio, Dr. B. Harrison son of Gen. William H. Harrison.

BOSTON QUARTERLY REVIEW.—No. 11,—July 1840. This day Published, the Boston Quarterly Review—No. 11, July 1840.

CONTENTS.

1. Transcendentalism.
2. Chat in a Boston Bookstore.
3. Beethoven.
4. The Laboring Classes. july 4.

NEW BOOKS.—Lately received and for sale at TICKNOR'S, corner of Washington and Schools street.

Cousin Geoffry, by Theodore Hook; Court of England, by J. H. Jesse; Keble's Christian Year, 2 ed.; Woman, &c. by Lady Morgan; Love's Progress, by Mrs Gilman; The Moss Rose; Goethe's Faust, new ed july 4.

HISTORY OF QUADRUPEDS—TRAVELS OF PARK.—Natural History of Quadrupeds,' with engravings—Life and Travels of Mungo Park, with the substance of later discoveries relative to his lamented fate and the termination of the Niger, being vols 104 and 105 of the Family Library. Just received at TICKNOR'S. july 4.

GUIZOT'S ESSAY ON WASHINGTON.—Essay on the Character and Influence of Washington in the Revolution of the United States of America, by Guizot—translated from the French, in 1 vol. 12mo. This day published and for sale at TICKNOR'S. july 4

MR SIMMONS'S SERMONS AT MOBILE'—Two Sermons on the kind treatment, and on the Emancipation of Slaves; preached in Mobile, on Sunday the 10th, and Sunday the 17th of May, 1840, with a prefatory statement, by the Rev. George F. Simmons. This day published and for sale at TICKNOR'S. july 4

FOX'S MINISTY OF CHRIST.—This day published and for sale at TICKNOR'S, The Ministry of Jesus Christ, compiled and arranged from the four Gospels, for Sunday Schools and Families, with Notes and Questions, by Thomas B. Fox: second edition. This work is already introduced into many Sunday Schools as a Class Book, or as a Review of the Gospels, and giving as it does the narratives in their order of occurrence, like any other history. july 4

YOUNG'S ENGLISH PROSE WRITERS.—The Library of the old English Prose Writers, edited by the Rev. Alexander Young—9 vols. neat calf binding. One copy just received by CHARLES C. LITTLE & JAMES BROWN, 112, Washington street. july 4

NEW ENGLISH BOOKS.—The Novels and Miscellaneous Works of Daniel De Foe, 6 vols; Fuller's Holy and Profane State: Pickering; Fuss's Roman Antiquities, translated from the last edition; Boswell's Life of Johnson, with additions and notes, by Crocker, to which are added two supplementary volumes of Johnsoniana, by Hawkins, Piozzi, Murphy, and others—also, upwards of fifty engraved illustrations, 10 vols; Milman's Poetical Works, 3 vols; Talbot's Faust of Goethe, 8vo; Doering's edition of Horace, 8vo; &c. This day received by CHARLES C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112, Washington street. july 4.

NEW NUMBERS *of Torrey and Gray's Flora of North America*, containing abridged descriptions of all the known indigenous and naturalized Plants growing North of Mexico, arranged according to the Natural System. Parts 3 and 4 received by CHARLES C. LITTLE & JAMES BROWN, 112, Washington street july 4.

THE DIAL.—No. 1, for July.

CONTENTS.

The Editors to the Readers; Short Essay on Critics; To the Aurora Borealis; Notes from the Journal of a Scholar; The Religion of Beauty; Brownson's Writings; The Last Farewell; Ernest the Seeker; Sympathy; Orphic Strains by A. B. Alcott; Richter; The Morning Breeze; Dante, &c. Subscriptions received by JAMES MUNROE & CO., 134 Washington st. july 4

CHRISTIAN EXAMINER FOR JULY.

CONTENTS.

1. Strauss's Life of Jesus; 2. The Foundations of Christianity in the wants of the Soul, by W. B. O. Peabody; 3. Christian Antiquity in Rome; 4. The Legend of Frithof; 5. The Perkins Institution for the Blind; Critical Notices; New and recent publications. This day published by JAMES MUNROE & CO., 134 Washington street. july 4

THE NORTH AMERICAN SYLVIA.—Or a description of the Forest Trees of the United States, Canada and Nova Scotia, considered particularly with respect to their use in the arts and their introduction into Commerce, illustrated by 156 colored engravings, translated from the French, by Andrew Michaux, 3 vols 8vo., price $40. One copy for sale by JAMES MUNROE & CO., 134 Washington street. july 4

PEIRCE'S TRIGONOMETRY.—An Elementary Treatise on Plane and Spherical Trigonometry, with their application to Navigation, Surveying, Heights and Distances, and Spherical Astronomy, particularly adapted to explaining the construction of Bowditch's Navigation, and the Nautical Almanac of Benjamin Peirce, A. M., University Professor of Mathematics and Natural Philosophy in Harvard University, 12mo. This day published by JAMES MUNROE & CO., 134 Washington street. july 4

THE SCRIPTURAL DOCTRINES of our Lord Jesus Christ and the Holy Spirit, in their relation to God the Father, by Nathaniel S. Folsom. Published by JAMES MUNROE & CO. 134 Washington street. july 4

NEW BOOKS.—Guyot's Essay on Washington; Strive and Thrive by Mary Howitt; Mungo Park's; Travels; Budget Reopened; Slavery in India, By Prof. Adam; Esther; Pope's Coast of England; Mr Simmons Sermons at Mobile; Scripture and Geology by Dr. P. Smith; Scotland and the Scotch by Mrs Sinclair; The Albany Beer Trial; Love's Progress by Mrs Gilman. For sale by JAMES MUNROE & CO. 134 Washington street.

NEW BOOKS—Just received by CHAS. C. LITTLE & JAMES BROWN, 112 Washington st

Memoirs of the Court of England, during the reign of the Stuarts, including the Protectorate, by John Heneage Jesse, 2 vols. Keble's Christian Year, 2d American edition. Cousin Geoffry, the Old Bachelor, a novel, edited by Theodore Hook, Esq., author of Gurney Married, &c. Woman and her Master, by Lady Morgan, 2 vols. Love's Progress, by Mrs Gilman, 1 vol. Colin Clink, containing the events incident to his chequered life, by Charles Hooton, 1 vol. The Countess Ida, a novel, by T. S. Fay, author of Norman Leslie, &c., 2 vols. France, its King, Court and Government, by an American, 1 vol. Shelley's Essays and Letters from abroad, edited by Mrs Shelley, 2 vols. History of the Fine Arts, illustrated by wood engraving, by Benson J. Lossing.

GUIZOT'S ESSAY ON WASHINGTON.—Essay on the influence and character of Washington, in the Revolution of the United States of America, by M. Guizot. Translated from the French, 188 pages 12mo.

'Nothing has ever been written concerning him (Washington) in Europe, so accurate, so just and so profound as this.'

Just published and for sale by JAMES MUNROE & CO., 134 Washington street. june 27

ESTHER A SACRED DRAMA.—With Judith, a Poem. By Mrs E. L. Cushing.

This day published by
june 27 JOSEPH DOWE, 22 Court St.

PROVERBIAL PHILOSOPHY.—Being Thoughts and Arguments originally treated by Martin Farquhar Tupper Esq., A. M. Second American Edition. Contents. Anticipation—Hidden Uses—Compensation—Indirect Influence—Memory—Rest—Experience—Hatred and Anger—Good in Things Evil—Philosophy of Prayer—Discretion—Trifles—Recreation—Religion—Thinking—Speaking—Reading—Writing—Wealth—Invention—Self-Acquaintance—Cruelty to Animals—Friendship—Love—Marriage—Tolerance—Sorrow—Joy, &c &c &c. This day published by Joseph Dowe, 22 Court street. m 6

PROVERBES DRAMATIQUES.—Manuel de Proverbes Dramatiques, prepared by Prof. H. W. Longfellow, 3d edition 12mo. Just published and for sale by JAMES MUNROE & CO., 134 Washington st. j 27

MRS GILMAN'S NEW WORK.—Love's Progress, by the Author of Recollections of a New England Housekeeper, &c. Just published and for sale by J. MUNROE & CO., 134 Washington st. j 27

MINISTRY AT LARGE IN BOSTON.—Principles and results of the Ministry at Large in Boston, by Joseph Tuckerman, 12mo. A few copies for sale by J. MUNROE & CO., 134 Washington st. j 27

UNITARIANISM DEFENDED.—A series of Lectures, by Three Protestant Dissenting Ministers of Liverpool, in reply to a course of Lectures, entitled 'Unitarianism Confuted,' by thirteen Clergymen of the Church of England, 8vo., London. Fresh supply imported, and for sale by JAMES MUNROE & CO., 134 Washington street. june 27

DEWEY'S DISCOURSES—FURNESS'S PRA

POETRY.

For the Register and Observer.

JESUS' CALL.

Come to me when sorrow's sigh
Sweeps the heart-stringe mournfully;
When around thy troubled soul,
Wild and free,
Dark and bitter surges roll,
Come to me.
When the starlight in thy breast
Seeks its cold and silent rest,
Come to me.

When with faint and weary tread
O'er the cheerless desert bed,
Where no soft-toned voice of love
Breathes to thee,
Of perennial founts above;
Come to me.
When thine eye is dim with tears,
Wreathed with shadowy doubts and fears,
Come to me.

When the bloom that strowed thy path,
And the smiles that cheered thy hearth
Vanish like the dew-drop cast
On the sea,
Or like leaves by storms o'erpast,
Come to me.
When the music thou hast loved,
Far forever is removed,
Come to me.

When the hand that led thee on,
To its last lone rest is gone;
When the eye whose quivering ray
Beamed on thee,
Floats like sunset clouds away,
Come to me.
When thy lyre's loved chords are crushed,
And its deep low tones are hushed,
Come to me.

Then shall Bethlehem's star arise,
On thy spirit's wondering eyes:
Then shall blossoms round thee spread
Silently,
Soft and sweet their fragrance shed,
Over thee;
Then the olive, by the dove
Borne from hills that bloom with love,
Come to thee.

Come to me! my yoke is light.
Pinion for celestial flight;
I will guide you safely home,
O'er life's sea;
Fear not storms or billow's foam,
Come to me.
Come, my bark is on the wave,
Youth its heaven-bound helm will save,
Come to me.

Waltham. L. B. T.

(From the New York Evening Post.)

MAN.

The human mind—that lofty thing!
The palace and the throne
Where reason sits, a sceptred king,
And breathes his judgment tone,
Oh! who with silent step shall trace
The borders of that haunted place,
And in his weakness own
That mystery and marvel bind
That lofty thing—the human mind!

The human heart—that restless thing!
The tempter and the tried;
The joyous, yet the suffering—
The source of pain and pride;
The gorgeous thronged—the desolate;
The seat of love, the lair of hate
Self-stung and self-denied!
Yet do we bless thee, as thou art,
Thou restless thing—the human heart!

The human soul—that startling thing!
Majestic and sublime!
The angel sleeping on the wing,
Worn by the scoffs of time—
The beautiful, the veiled, the bound,
The earth-enslaved, the glory-crowned,
The stricken in its prime!
From heaven in tears to earth it stole,
The startling thing—the human soul!

And this is man—Oh! ask of him,
The gifted and forgiven—
While o'er his vision, drear and dim,
The wrecks of time are driven,
If pride or passion in their power
Can chain the tide or charm the hour,
Or stand in place of heaven!
He bends the brow, he bows the knee—
'Creator! Father! none but thee!'

MISCELLANEOUS.

IMPORTANT MOVEMENTS OF THE BRITISH MINISTRY IN RELATION TO THE SLAVE TRADE AND AFRICA.

It is known to the American Public, that Mr Buxton, a distinguished philanthropist of Great Britain, and late a member of Parliament, published last year a work under the title of '*The African Slave Trade*;' in which he fully admitted the fact, that notwithstanding all that has been done by the British nation to suppress that trade, it was on the increase, and that the measures adopted for its prevention had but deepened it miseries to the poor African.

He, however, does not despair of seeing the destruction of the Slave Trade; and points out the means, not only of accomplishing this, but also of civilizing and Christianizing Africa. This he proposes to effect by colonizing, with the consent of the natives, the various important points on the coast,—by teaching them agriculture, establishing schools, turning their attention to the rich natural products of the country, and affording them the benefits of legitimate commerce.

At the close of Mr Buxton's first volume, he says: 'I am of opinion that the time has not yet arrived when it would be expedient to publish, in detail, the measures which, according to my view, are necessary, in order that the African may be taught to explore the wealth of his exuberant soil, and enjoy the sweets of legitimate commerce. These views have been communicated to her Majesty's Government. It is for them to decide how far they are safe, practicable, and effectual. When their decision shall have been made, there will be no occasion for any further reserve. The second portion of this work will then be published.'

The Ministry have approved of Mr Buxton's new scheme, which is fully disclosed in his second volume, just received in this country. We copy his seventh chapter entire:

[Extracts from Buxton on the Slave Trade, 2d vol.]

'*Specified step to be taken.*—I have sufficiently explained what my object is: *It is the deliverance of Africa by calling forth her own resources.* We contemplate that her population, instead of being sold into foreign slavery, and perishing by tens of thousands in the process of transportation, shall be employed in the tillage, and in the commerce which may be found at home.

'In order to do this, we must—1st. Impede and discourage the Slave Trade. 2dly. Establish and encourage legitimate commerce. 3dly. Promote and teach agriculture. 4thly. Impart moral and Religious instruction.

'To accomplish the *first*, we must increase and concentrate our squadron, and make treaties with the chiefs of the coast, the rivers, and the interior.

'To accomplish the *second*, we must obtain commanding positions; settle factories and send out trading ships.

'To accomplish the *third*, we must set on foot agricultural companies; obtain by treaty lands for cultivation, with so much power as may be necessary to keep the Slave Trade at a distance.

'The territory we obtain should be freely offered to us without any kind of constraint.

'It should be in the vicinity of some navigable river.

'The climate should be, for Africa, healthy.

'The soil should be capable of growing tropical productions.

'Its limits should be extensive.

'To accomplish the *fourth*, we must support the benevolent associations now established.

'Besides these special purposes, there is one general object which must be carefully provided for, viz., that the agents employed in Africa, whether on their own account, or in connexion with an association at home, may be *sufficiently protected*.

'Of the work to be done, a part belongs to the Government, and a part must be executed by individuals.

'The Government should take upon itself the whole duty and expense of preserving the peace, and affording the necessary protection to new British settlements in Africa. Increase and concentrate our naval force.

'Obtain Fernando Po, and such other commanding positions as may be found necessary.

'Prepare, instruct, and send out embassies with all practicable despatch (or authorize their African Governors) to form treaties, including either, or all, of the following points, viz.—

'Prevention of the Slave Traffic.

'Arrangements for legitimate trade or cultivation, with such privileges and powers as may be necessary for their well doing, and with grants of land for cultivation.

'The part which devolves on individuals interested in the fate of Africa, is—

'1st. Strenuously to assist the benevolent associations already mentioned, the objects of which are to assist individuals, or societies, who may engage themselves in the task of educating the population of Africa. To promote, by every means in its powers, direct or indirect, its civilization, cultivation, and commerce. To obtain and circulate statistical, geographical and all other information concerning that country; especially availing itself of the opportunity shortly to be presented of doing so by appointing agents to accompany the expedition which it is intended to send out in the ensuing autumn;

'2dly. To form an agricultural company, which shall, hereafter, send out persons well acquainted with tropical climates and productions; to form settlements, guided by such arrangements and treaties as the Government may have made. To commence pattern farms, and establish factories, well supplied with European goods;—in a word, to use all the means that experience may point out, for a profitable and successful employment of British skill and capital on the African continent.

'*No Slavery, no monopoly; forbearance towards the natives, and utter enmity towards the Slave Trade and slavery in all their forms*, must be the fundamental principles of such a company, and an honest adherence to these will, in my full belief, insure its prosperity and profit.

'I have proposed two associations—a Benevolent Society, which shall watch over and befriend the interests of Africa; and a Company, which shall cultivate her soil.

'In one sense, they are entirely separate: The object of the one, is charity; the other, gain. As they are distinct in their principles, so, I think, they ought to be kept entirely separate in the prosecution of their details. Yet, it is impossible that they should not subserve and benefit each other. It is impossible to spread education, scientific knowledge, and the civilizing influence of Christianity, without communicating that to the population, which will most materially contribute to the advancement of commerce and agriculture. On the other hand, there is no better way of advancing the moral and physical condition of the people than by the introduction of our skill, and the sagacious and successful employment of our capital amongst them.

'To the question which has already been repeatedly put to me, by those who have been moved to compassion by the sorrows of Africa, what shall we do? My answer is, join the African Institution which we are endeavoring to revive, and join the African Agricultural Association which we are about to establish.'

The Appendix contains a letter of the Right Hon. Lord John Russell to the Lords Commissioners of her Majesty's Treasury.—(Laid on the table of the House of Commons, 8th February 1840.) In this letter, Lord Russell states that—

'Her Majesty's confidential advisers are compelled to admit the conviction that it is indispensible to enter upon some new preventive system calculated to arrest the foreign Slave Trade. . . . That with this view it is proposed to establish new commercial relations with those African chiefs or powers within whose dominions the internal Slave Trade is supplied with its victims.

'To this end the Queen has directed her Ministers to negotiate conventions or agreements with those chiefs and powers, the basis of which would be,—First, the abandonment and absolute prohibition of the Slave Trade; and secondly, the admission, for consumption in this country, on favorable terms, of goods the produce or manufacture of the territories subject to them.

'It is proposed to build three iron steamboats for exploring the Niger. That the first cost of these vessels, including provisions and and stores for six months, will amount to £35,000. It further appears that the annual charge for paying and victualling the officers and men will be £10,540. The salaries of the conductors of the expedition, and of their chaplain and surgeon, will probably amount to £4000. Lord Russell recommends that these sums be included in the estimate to be laid before the House of Commons for 1840.'

These are measures of great importance to the civilized world. The scheme is magnificent.

The part which contemplates the suppression of the African Slave Trade and the civilization of the natives, commends itself to the benevolent of every country.

The measures proposed for carrying this scheme into operation are essentially those of the American Colonization Society. It is, in fact, Colonization. Colored men are to be the agents.

Mr Buxton observes:—'That a race of teachers of their own blood, is already in course of rapid preparation for them; that the providence of God has overruled even slavery and the Slave Trade for this end; and that from among the settlers at Sierra Leone, the peasantry of the West Indies, and the thousands of their children, now receiving christian Education, may be expected to arise a body of men who will return to the land of their fathers, carrying Divine truth and all its concomitant blessings into the heart of Africa.'

The friends of American Colonization, may now expect the sympathy of Great Britain. The benevolent branch of her scheme, if means are furnished, can be more effectually, and more economically carried out by the American Colonization Society, than by any measures which she can adopt. The reason is obvious; no where except in the United States can a sufficient number of colored people be found, qualified to teach the natives agriculture, conduct schools, and impart religious instruction. Already there are many religious, talented, and enterprising colored men in the American settlements in Liberia, acclimated, familiar with the native character and customs, and well acquainted with the agriculture and commerce of Africa.

Mr Buxton says:—'It is earnestly to be desired that all Christian powers should unite in one great confederacy, for the purpose of calling into action the dormant energies of Africa.'

Whether the American Government will choose to unite in the grand confederacy here recommended or not, they cannot be indifferent to the declared policy of the British ministry.

Not only the claims of Africa, but the commercial interests of our own country demand our attention to this subject; for however benevolent in its motives, and beneficial in its operations to the colored race may be the scheme now disclosed by Mr Buxton, it will ultimately, if we remain inactive, secure the whole trade of Western Africa to the British nation. But by timely effort, we may divide with them both the glory of putting an end to the Slave Trade, and the profits of African commerce.

Even should our Government neglect the advantage to be secured to our country by sustaining Colonization, and do no more than keep a strong squadron on the coast to suppress the Slave Trade, and protect our commerce, we hope that the American Public will feel the importance of the present crisis, and unite their energies, and enlarge their contributions for carrying forward this glorious scheme, which Great Britain now acknowledges was founded in wisdom.

The British ministerial scheme is to be carried into immediate operation. Three iron steamboats are expected to arrive on the coast on the commencement of the next dry season, with agents and commissioners to enter into negotiations for territory, and acquire jurisdiction of the coast. Orders to this effect may have already reached their colonial officers.

Although we have a right to expect the most liberal policy will be pursued by the British Government towards the American settlements and the American Colonization Society, yet the prosecution of their plan will require them to possess themselves of those parts of the Liberian coast, not under the jurisdiction of the Commonwealth. We must therefore secure by treaty the intermediate points between our settlements in Liberia, which we have hitherto been unable to do for want of means, or expect to see them soon occupied by the British. In fact a treaty was made by Mr Ashmun for the country around New Cesters, where a great Slave Trade is now carried on, but the purchase money has never been paid.

Jurisdiction of the country between Junk river and Bassa Cove was obtained by treaty with the kings last year, and the Slave Trade expelled from that district.

Liberia ought to embrace the coast from Cape Mount to the river Assinu, the western boundary of the Ashantee country. Neither the British Government nor the Commercial Company ought to have any establishment, or claim any jurisdiction within that distance. Nor do we apprehend that any such claim would be urged, if the American Colonization Society is enabled to make the necessary treaty of purchase from the kings on the coast.

It ought to be understood that the purchases contemplated do not disturb the natives: they continue to occupy their towns and rice plantations. They only part with their jurisdiction and their unreclaimed forests. The Maryland colony at Cape Palmas is located in the midst of native towns, one containing over 1000 people.

If the American Colonization Society shall not be able to secure jurisdiction over such parts of the coast as are between their several settlements, the benevolent purpose of the founders of the Society will be defeated. It was one of the wisest features in their original plan, to secure sufficient extent of coast and territory on which to settle all the American colored people who might choose to emigrate, where they could establish a Republican Government. Such a government is now in successful operation; and it is confidently believed that its influence is more elevating than that of any other form that can be established for the American colored man. But if the unpurchased parts of Liberia should pass under the jurisdiction of Great Britain, the Commonwealth of Liberia must and will become merged in her present plan; and the experiment of transferring to Africa, American liberty, government and laws, will prove a total failure. Will our countrymen permit this? We appeal to the friends of Colonization,—to the friends of the colored race,—to the friends of our country, to come forward and furnish the means to carry out the plans of the founders of the Society.

Since writing the above, Despatches have been received from Governor Buchanan, dated April 22, from which we learn that, in conformity with instructions, the Governor had recently concluded Treaties with eleven Kings and Head-men of the coast and country, in nine of which Treaties, provision is made for the suppression of the Slave Trade.

By order of the Exec. Com. of the A. C. S.

S. WILKESON, *Chairman.*

Washington, June 6, 1840.

'I wish I was a cloud, to roll all day through the heavens, painted so beautifully, as those lovely shapes are colored, and never decending again in showers; or, at least, I wish I were a broad river, performing some useful duty in the world. Shame on my weak waves, and unregarded babbling. I might as well have never been, as to be thus puny, insignificant, and useless.

When the brook had thus complained, a beautiful tall flower, that bent over its bosom, replied.

'Thou art in an error, brook. Puny and insignificant thou mayest be; useless thou art not, for I owe half my beauty, perhaps my life, to thy refreshing waters. The plants adjacent to thee, are greener and richer than the others. The Creator has given thee a duty, which, though humble, thou must not neglect. Besides, who knows what may be thy future destiny? Flow on I beseech thee.'

The brook heard the rebuke, and danced along its way more cheerfully. On and on it went, growing broader and broader. By and by other rivulets poured their crytal waters into it, and swelled its deepening bosom, in which already began to appear the fairy creatures of the wave, dancing about joyfully, and glistening in the sun. As its channel grew wider and wider, and yet other branches came glittering into it, the stream began to assume the importance of a river, and boats were launched on it, and it rolled on in a meandering course, through a teeming country, refreshing whatever it touched, and giving the whole scene a new character of beauty.

As it moved on now in majesty and pride the sound of its gentle heaving billows formed itself into the following words.

'At the outset of life, however humble we may seem, fate may have in store for us great and unexpected opportunities of doing good, and of being great. In the hope of these we should ever pass on without despair or doubt, trusting that perseverance will bring its own reward. How little I dreamed, when I first sprang on my course, what purposes I was destined to fulfil? What happy beings were to owe their bliss to me! What lofty trees, what velvet meadows, what golden harvests were to hail my career! Let not the meek and lowly despair, heaven will supply them with the noble inducements to virtue.'

THE DUKE OF WELLINGTON AND SIR JAMES MACDONELL.

A friend has related to us an anecdote illustrative not only of the high opinion entertained by his grace of this distinguished General, but of the delicate generosity displayed by Sir James to a non-commissioned officer of his regiment. Some three years ago the Duke of Wellington was waited upon at Apsley House by two gentlemen, who announced to him that, as executors to the will of a deceased friend of eccentric habits, who had left £500 to the bravest man in the British army, they had called for the purpose of handing to his Grace a check for that amount; being fully satisfied, that in so doing, they should religiously fulfil the duty imposed on them by the testator. The Duke thanked them for the compliment they had paid him, but resolutely declined to receive the money: alleging, that the British army contained many as brave men as himself. After several vain remonstrances, his Grace's visitors earnestly requested, that he would consent to become arbitrator in the matter, and indicate the individual on whom the bequest should be conferred. To this appeal he assented, promising in the course of two or three days, to give the matter his consideration, and report to them the result.

At the appointed time they again made their appearance at Apsley House. The duke received them with great courtesy: but assured them that he had found the task a great deal more difficult than he had anticipated. After enumerating to them the various battles in which he had been engaged, and some of the most striking feats of heroism he had witnessed, he suggested, that if they had no objection, he would make his selection from the battle of Warterloo: that being the last, the greatest and most important action of the war. This point being adjusted, his Grace proceeded to state, that Huguemont having been the key to his entire position, and that post having been defended not only with the most complete success but with the most chivalrous bravery, by Major-General Sir James MacDonell, who commanded there, he could point out no one so fully entitled to the legacy as that officer.

The executors repaired accordingly to Sir James Macdonell, and having acquainted him with the decision of the Duke of Wellington, tendered him the money. Sir James expressed himself highly flattered by so distinguished a mark of his Grace's approval, and observed, that although he should not attempt to dispute altogether the propriety of his decision, yet, as he knew a man who had conducted himself with at least equal gallantry in the same battle, he must insist on sharing the prize with him. He then went on to say, that at one period of the day the French troops rushed upon Huguemont with such irresistible force, that the gates of the fort were burst open, and, for a moment, the fate of the position appeared doubtful; when a powerful serjeant major of the Coldstream Guards, of the name of Fraser, assisted him in closing the gates, which they did, by dint of sheer physical strength, upon the enemy. Shortly after the French were driven back with great slaughter, and the fate of Huguemont was decided. Sir James added, that the Duke of Wellington had evidently selected him because he was able to make good a post which was a key to his position; and he could not, on the same principle, withhold from the gallant soldier who assisted him at so critical a moment in forcing out the enemy, his proper share of the reward. He would, therefore, accept the £500, and divide it with Serjeant-Major Fraser, to whom he accordingly paid £250 of the money.—*United Service Gazette.*

THE MARTYRS.

[From the New York Evangelist.]

Among all the early Christian martyrs, there is probably none which is more calculated to awaken the most tender emotions, than that of Blandina, who suffered A. D. 177, at Lyons, under the second persecution, in the time of Trajan. A youth named Ponticus, aged fifteen, represented by ecclesiastical historians as her younger brother, was her constant associate and her fellow sufferer. Together they were repeatedly led forth to behold their brethren cruelly tortured or devoured by wild beasts in the amphitheatre, amidst the derision of infuriated thousands. They were subjected to the severest and most ignominious tortures, in order to induce them to recant. It is impossible to relate the tale of all that this noble heroine endured, in those scenes of barbarous agony.

One remarkable trait was seen in their deportment, viz: unaffected humility. The extravagant admiration of martyrs, was then a growing fault in the Church; and when, as they came out of one scene of anguish after another, they maintained their unwavering fidelity, this admiration was expressed by their fellow Christians in a reprehensible manner.

The noble youths, as if this was not the least of their trials, begged them to desist; declared themselves unworthy to receive such praise; and gently, but firmly rebuked those that offered it. 'We do not deserve the name of martys, (said they,) we are only humble confessors of the Gospel.'

It was the lot of Ponticus to be the first called to death. Of feeble frame, and gentle disposition, his sister had always watched over him with a kind of maternal fondness. Her anxiety for him was now inexpressible. She feared, not so much for the pains he was called to undergo, as that in consequence of his constitutional feebleness, some act or expression might give their malicious foes an occasion to triumph.

The interesting and affectionate victim kept his eye upon her to the last. Animated by her stirring exhortations, cheered by her radiant smile, and imitating her great example, he continually strove to honor that Savior whom his sister had taught him to love, and into whose presence, with her, he was speedily to be ushered. It was a thrilling sight to witness the sincere steadfastness of the lad; the intense but sublimated affection of Blandina; her incessant watchfulness, that he might not falter; and especially that transcendent fortitude by which, still shedding vigor into his heart through many an expressive sign, she witnessed his appalling sufferings.

The scene however attained its utmost sublimity, when, having assured herself of his triumphant exit, all these radiations of her lofty faith were gathered back into her own most glorious testimony. The hour at length arrived, which was to crown her last example, to all after ages as a burning and shining light. She looked around upon her persecutors without one feeling of revenge. She exhorted her fellow Christians to remain immoveable in their holy profession; she wept over some who had denied the Lord, and calling them about her, melted them to repentance, and consoled them with the promises of forgiveness, and then breathing out for her infatuated enemies the most ardent supplications, she was thrown alive, inclosed in a net, into the amphitheatre, and there mangled and devoured by furious wild beasts, in the sight of assembled thousands.

In contemplating these instances of moral grandeur, it is natural to inquire, what are all the hardships which we are called to endure, compared with these? What evidence have we ever given in all our lives, that if called into such scenes of trial, we should endure, and shine, and triumph like

BLANDINA, THE MAID OF LYONS.

Strong is the power of faith in woman's heart—
Woman, for weakness oft by man disdained—
With fearless breast she meets each fiery dart,
By love inspired, by heavenly truth sustained;
Oft when the furious zeal of man hath waned,
His tongue spoke treason, and his courage fled—
HER heart, unfaltering, hath the glory gained,
With balmy oil to grace the Savior's head,
And at his feet, her tears—her *martyr blood*—to shed.

Such was thy lot, Blandina! who did'st lead
Thy trembling brother to the dismal shade;
Young, fond, confiding, in that hour of need
He on thy steadfast words his spirit stayed;
Serene, though hell its maddest fiends arrayed!
Still on thy face he gazed, all calm the while;
And when devouring tigers round him played,
One voice he knew, which never did beguile,
And traced his Savior's love in thine angelic smile.

O, lovely saint! whom fiercer tortures tried!
Then came thine hour of darkness—and of light!
Firmly on God thy glowing soul relied,
And drank, enraptured drank, those visions bright,
Which Jesus gives, when he doth take delight,
Leaning, e'en through the skies, his saints to greet!
Then rush'd the monsters forth, and in the sight
Of frantic thousands, battled for their meat!—
Then went thy soul on high, and took her blissful seat.

Victorious, and FOR EVER—'mid the bless'd!
There where the martyrs of more ancient days
All on their thrones of massive glory rest,
Broke forth in rival strains, thy voice of praise;
Breaks forth e'en now, in every song they raise,
Who, still arriving, swell that shining throng—
And shall break forth, in more resounding lays,
When all the ages rise, with voices strong,
And pour through endless day one tide of praise along.

GREENWOOD'S HYMNS.

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D. MACK, *Principal.*
Cmbridge, Au g, 10*th*, 1838. n24

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Boston, Feb. 22, 1840. 1y

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